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The Theosophist

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Founded by H. P. Blavatsky and H. S. Olcott; Edited by ANNIE BESANT, P.T.S.

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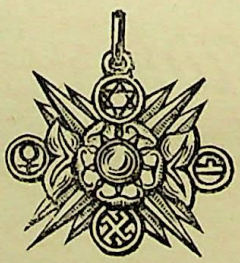

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Vol. XXXI. No. 1.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE watch-tower on the 2nd day of August, 1909, is set up in New York City. Looking eastward, I see over a grey mass of water the England I have left behind, and the last ten days of English work. On July 16th the Masons met in the afternoon, from Leeds and Manchester as well as from Bradford, and I gave an address, after which we gathered at a modest banquet of tea and cakes and fruit, and then away past fields and over hills and dales, through the pleasant air and beneath the setting sun to Harrogate, with Mr. Leo's skilful hands on the wheel of the motor car. At Harrogate the Northern Federation was gathering, and we had a crowded Lodge meeting that same evening, and I gave another address. On Saturday, the 17th, the Federation met in Conference, and Lieutenant Powell, R. E., opened with a very well constructed and useful paper on the care of the physical body. After the usual photograph and tea, we all re-assembled for my lecture. On Sunday we had E. S. meetings in the morning and lectures in the afternoon and evening; the audiences were fair but did not fill the large Opera House. On Monday London was reached by 2-15 p.m. and 4-30 p.m. found me at the Earl of Plymouth's London house, where I gave my last London lecture to a group of guests invited for the occasion. It was a pleasant ending to the strenuous and successful work done during the summer in England, and promises much for the near future.

***

Wednesday, July 21st, found many good Theosophists gathered in the Church of the Annunciation to see Mr. Herbert Whyte and Miss Ethel Mallet, faithful friends for many years, made man and wife. These two people have long labored for Theosophy, and their names are well known, especially as Editors of the *Lotus*

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Journal. May they have together many happy years, years of ever-increasing usefulness to the cause they love!

***

The 24th dawned greyly as usual: Sūrya Ḍeva has not smiled much on England this year. Many friends gathered at Waterloo to bid farewell, and Mrs. Sharpe and Mrs. Lauder travelled down to Southampton with me. At Southampton we were met by Miss Green and her brother, and by Miss Green's good offices, the friendly word of the American Consul, and the kindness of the American Line, I found myself transferred from my modest cabin to a large and comfortable 'state-room,' wherein I spent nearly all the time of the crossing. The Atlantic was not kind—it rarely is—but the complete rest was pleasant after all the crowded work, and I read Georges Sand's *Consuelo* and *La Comtesse de Rudolstadt* with much interest, and found time to finish up the printer's copy for the London lectures, thus getting them off my hands. The weather remained cold and cheerless until we were within thirty hours of New York, and then the sun peeped out.

***

The sunshine was brilliant as the *Philadelphia* drew slowly alongside the dock on Saturday, July 31, and a crowd of friends with kind faces and outstretched hands greeted my landing, to say nothing of four or five cameras, avid for photographs for the press. The *New York Herald* had the following quaint paragraph:

> Mrs. Annie Besant is expected from England at the Park Avenue Hotel to-day. So many of her admirers arranged to meet her at the ship that the steamship company refused to issue any more permits. There is a new drink at the Park Avenue Hotel called "A bunch of violets." It is to be taken after coffee, and consists of cream of violets, flavored with benedictine and lemon peel frapped.

I am amused to find "a new drink" and myself linked by the Park Avenue Hotel; however, one is not obliged to drink the drink, and the Hotel is a charming and quiet one, with a central court filled with trees and flowers, and a gallery running round it in which meals are served. Mr. Warrington and Mrs. Kochersperger have kindly taken charge of me, and we eat our simple meals of vegetables and fruits in these pleasant surroundings. Many of the faces at the wharf were very familiar—Mr. Warring-

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ton, Mrs. Holbrook, Miss Poutz, Mr. Whitty, Mrs. Farley, and others too numerous to mention. Mr. Harry Hotchner brought Mr. Fullerton's regrets that he was too feeble for the waiting at the docks, and I called upon him the same evening and spent with him a pleasant half-hour. He is distinctly better than when I saw him two years ago, though unable to move about freely, and was much more like my old and valued friend than on the somewhat melancholy occasion of our last meeting. He enquired affectionately after "the great man," as he always calls Mr. Leadbeater. There was the usual gathering of reporters an hour after my arrival, and the interviews reported in the Sunday papers were less inaccurate than many I have seen on other visits. Knowing that the New York reporter must have something out of which to make fun and construct big headlines, and wishing to avoid subjecting serious and sacred matters to airy ridicule, I meekly offered up a respectable and harmless ghost to the wolves of the press. As I hoped, they all fell upon him, tossed him about, worried him, jeered at him, and, satisfied with this to lighten up their work, they recounted more soberly the matters I wished treated with respect.

***

Poor Mrs. Tingley has wasted much money that might have been more usefully employed, in an endeavor to stir up the American press against me; but, mindful of the law which causes evil speech to return, as a boomerang, to the utterer thereof, I can only feel pity for her for the unhappiness she is creating for herself. The world has not realised the meaning of the great Teacher who remained dumb in the face of the accusations hurled against him, and answered nought. Apart from the duty incumbent upon all who seek to lead the spiritual life, not to do anything to increase the painful re-action upon those who do them wrong, there is worldly wisdom in refraining from reply and so avoiding a quarrel. The would-be injurer soon exhausts his shafts when they are met with silence, whereas he can always make fresh arrows out of the material used in answers. More important than this is the fact that the knower of the Law sees under the mask of the assailant a friend who is relieving him from debts still owing, and thanks him in his heart for thus forwarding his liberation at the cost of incurring bad karma for himself. One's hope is that having profited

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by the actions of those who really serve while seeking to strike, one may be able to help them in the future when they are suffering under the bad karma they have made.

***

On Sunday afternoon we held a Masonic meeting for the initiation of two men and one woman, the Deputy of the Supreme Council in the United States having fraternally granted me the power to act within his jurisdiction. An interesting and wholly unexpected item in the ceremony of my formal reception as a high official of the Order was the singing of a hymn written by myself in days long gone by. A photograph was taken after the closing of the lodge, to add to the lengthening series of pictures gathered from many parts of the world as the movement spreads.

***

On Sunday evening I had a long and very interesting conversation with the Rev. Dr. Josiah Strong, President of the American Institute of Social Service. The object of the Institute is to gather information on all economic and social questions in all civilised countries, to tabulate it, and to place it at the disposal of any who need it, in order that experience may be made common property, and mistakes made in one land may be avoided in others. The conception is a noble one, and it appears to be carried out with much self-sacrifice and great ability. Dr. Strong hopes to visit India ere long, and desires to help in the prevention of the evils which have so far accompanied the introduction of the western industrial system wherever it has gone; he wishes to place at the disposal of the public the information which would enable India to utilise any advantage which modern methods may bring her, and to avoid the mistakes into which western countries have fallen. Dr. Strong thought that our Theosophical Order of Service and the Order of the Sons and Daughters of India might find useful much of the work of the Institute, and might be willing to co-operate in its extension to India; also they might be able to send him much valuable information. His useful work certainly deserves our sympathy and help.

***

There was a meeting of the New York Lodges on Monday, August 2nd, in the Carnegie Lyceum, and the members mustered in force, though I am told that many are out of town at this time

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of year. I spoke to them of the new sub-race and the coming of the great Teacher, and it was good to see the intent interest and to feel hearts thrilling in answer to the thoughts expressed. But I felt a little sad at the absence of a few faces, faces of those who have fallen away from the promise of their earlier years in the Society, and who have rejected the great opportunity offered in this happy time.

***

The practicality of Americans strikes one whenever one visits America. Travelling by the subway, I noted that at every station there was no need to search for the name of the station as in the London Underground; it is not only on the wall with a large space free from advertisements round it, but is printed in brief on every one of the numerous light pillars supporting the roof, so that it glares in at every window of the train. The stations have no booking-offices: the tickets are sold in packets all over the town, and the passenger drops one into a box set at the entrance to the platform, at which a single official sits, and through which only one passenger can pass at a time. There are four lines of rails, two for trains stopping at each station and two for expresses stopping at rarer intervals. If you are going far and are not starting from one of the express stations, you take the first stopping train, step out at an express stopping station, and step into the next express from the other side of the same platform. Having to go to the White Star shipping office, Mr. Warrington and I went by the subway and duly performed these evolutions; on the other hand, for noise, clatter, darkness and general weirdness it was really a symbolical journey through Hades. We came back by tram-car, and this would have been comparatively pleasant, were it not that the cigars of two young men in the seat in front sent an ill-smelling cloud through the atmosphere. I noted with amusement, as we passed the end of Wall Street—the great gambling place of brokers or their clients—that the end faced a church on the other side of the road, an apt illustration of the proverb: "The nearer the church, the further from God." We walked, on leaving the car, along Madison Avenue, to look at the old home of the Section. As we came near I thought to myself: "How fond Judge was of New York;" "And am still," said a quiet voice, and there

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he was, walking beside me, as he and I had so often walked in the nineties. He will help much in the work of this tour, for he loves the American people, and is ever eager to labor for their benefit.

***

On the 3rd of August we crossed the river to take train to Newark, the sixth city in population in the States. A lecture there had been decided on at the last moment, and quickly arranged, and, to my surprise, about five hundred people gathered, in spite of summer weather and short notice, to listen to a lecture on "The Power of Thought." On the following day the New York Lodges, greatly daring, had taken the large Masonic Hall for a lecture on Reincarnation. I had not intended to lecture in New York, as August is not a lecturing month; however, the hall had been taken, and I could not refuse. A furious rain-storm set in, worthy of India, and the streets ran with water. But despite August, and the absence of 'everyone,' and the drenching downpour, the hall was well filled, and the wetness did not exert any depressing effect on the interest of the audience. It was all eagerness, life, intentness—and I felt that the tour had begun under the benediction which has been on the work since it started this year in London. To-day we have only E. S. meetings, and to-morrow, August 6th, we start for Syracuse, which has taken the place of Albany on the tour-programme.

***

Syracuse did not turn out much of a success. We had a pleasant Lodge meeting in the afternoon, but the public evening meeting was small, and the audience one of the heaviest I ever addressed. An American audience is generally alert and bright, but my Syracusan hearers were the reverse. Well, it takes all sorts to make a world! We had a little E. S. meeting early on the 7th, and by 10 a. m. were in the train for Rochester. Rochester has two Lodges, and they met together at 4 p. m. for a talk. At 8-15 p. m. came the public lecture, on "Theosophy, its Meaning and Value." There was a large and deeply interested audience, and the Lodge should benefit by the publicity and the exceptionally good reports in the press. The next morning saw us in the train for Buffalo, where we arrived soon after noon, and were welcomed in the beautiful

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home of Mr. and Mrs. Dunbar. An unexpected thing, however, had happened. The local representatives of the Scottish Rite had let their hall for the lecture with a written agreement and had taken payment; the day before the advertised meeting they decided to close the hall and gave no notice of their intention. The Lodge heard of it late on that day, unofficially, and were compelled hastily to hire another hall, and on the following evening to post members at the door of the Masonic Hall and send the public to the new one. Masons are supposed to be just and upright, but that is evidently not the rule of the Buffalo Scottish Rite members of the fraternity, who have dishonored by their breach of faith the knightly degrees they nominally work; they cannot even have learned the most elementary meaning of the symbols of the square and compasses, taught to the rawest apprentice. Perhaps they resented the coming of a woman Mason, and wished to show how ill masculine Masons can behave. But I was not going to lecture on Masonry. May they some day learn what Masonic honor means, and not show their fellow-townsmen so bad an example! However, they did not prevent our having a very good meeting, as they did not succeed in keeping their secret, and in leaving us to find their doors locked when we arrived. We ought to have a Co-Masonic Lodge in Buffalo, if only to set a better example.

***

I read in the train the following account, which is interesting as a sign of the times. At New Haven, on August 6th, in the Superior Court, Judge Williams sentenced a man to twenty-seven years' imprisonment for a series of brutal crimes, and also condemned four others to various terms of imprisonment. The detectives stated that the arrest of the head of the gang and one of the members was due to a dream of Mrs. Etta Cocavalu; in her dream she saw two men, whom she recognised, rob and murder an old man, and on the following day she accused one of them of the crime. Mrs. Cocavalu's statement set the police on the track of one of the criminals, and he gave a clue which led to the arrest of the chief, and the investigations, says the *New York Sun*, "in a large measure substantiated the facts brought out by Mrs. Cocavalu's dream."

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MYSTERIOUS TRIBES.[1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H. P. B.)

(*Continued from Vol.* XXX, *Part* II, *p.* 676.)

CHAPTER III.

HOW I BECAME PERSONALLY ACQUAINTED WITH THE ṬODAS.

MY story begins in Madras during the first half of July, 1883. Every morning at seven o'clock arises a west wind which only dies away about five in the afternoon. This happens regularly for six weeks and will last until the end of August. The thermometer shows 108° in the shade. As one rarely knows in Russia what the west wind means for Southern India I will endeavor to give the reader, in a few words, a faint idea of this relentless enemy of the European. All doors and windows opening in the direction of this evenly blowing, mellow wind are covered with mattings of the aromatic Kuskus grass. Every rift is carefully closed, every aperture stopped with cotton wool, as this is considered the best protection against the west wind. Futile attempts! These precautions do not hinder it in the very least from blowing everywhere, even through things which no water could penetrate. Indeed, it goes through walls, and its quiet and regular flow causes a curious phenomenon: all books, newspapers, manuscripts, papers of every description begin, as if they were alive, to move in a direction opposite to its course. Leaf after leaf is raised as by some invisible hand and begins to curve round under the pressure of the unbearable sultry atmosphere until at last it shapes itself into a fine roll which only shivers softly at every fresh current of air. All objects are covered by a thin layer of dust, imperceptible at first but rapidly increasing in thickness. If it settles down on any material, no brushing will ever get it out again; if the furniture is not wiped every hour, the dust will cover it to a quite incredible depth before night.

The only salvation at such times is the punka: one opens one's mouth wide, turns one's face eastwards and remains motionless, breathing the coolness artificially brought about by a gigantic fan which is suspended across the room. Not until the sun has gone

[1] Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. *Ed.*

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down is it possible to inhale the pure, though strongly heated, air out of doors.

Following the example of the officials the European Society of Madras moves regularly in March into the Blue Mountains and remains there until November. I also decided to go for some time into the hills, but did not make up my mind before the middle of July, after the west wind had already scorched my bones to the very marrow. Accepting the invitation of some good friends of mine, General Morgan and his family, I quickly made all the necessary preparations and, half parched with thirst, took train on July the 17th, at 6 p.m. By the next morning I was in Metapalem at the foot of the Nīlgiri.

Here I was faced at every step with the Anglo-Indian extortion, called at home civilisation. It was here I made the acquaintance of Mr. Sullivan, member of the Council and son of the late Collector of Coimbatore. The exploitation was not long in showing itself. I had paid in advance in Madras for a closed carriage on springs, and now I was met by a horrible box on two wheels crowned by a tower-like top-piece covered with ticking. Mr. Sullivan appeared to me like the guardian angel of the mountains. But though he wields great power in the hills rising in front of us, he is as impotent as myself with regard to the cheating of British private speculators at the foot of the Nīlgiri. All he could do was to cheer me up. After having introduced himself, he said he was leaving his plantation to return to the bosom of the Government, where his presence was wanted. He then gave me an example of meek equanimity by stepping without a word of remonstrance into another of those horrid boxes on two wheels. Though a member of the Council, he did not say a single word of reprimand to the dirty assistant of the "Agent for the transit of travellers and goods from Madras to the Nīlgiri," though the fellow declared impertinently that it was still raining in the mountains and he did not wish to spoil the fresh varnish of the closed carriages, and the travellers might just as well use the open two-wheelers.

There was nothing to do. We settled down in the miserable cart, which bears the same relation to a Tonga that the dog's compartment in a train does to a royal Pullman Car. The way now

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began to ascend. Our cart was drawn by the sad skeletons of two former post-horses. We had not travelled half a mile, when one of the skeletons began to jerk his hindlegs, and fell to the ground dragging the two-wheeler and my humble self after him. This happened on the edge of a precipice—fortunately not a very deep one. By the way, I did not tumble into it, but came off with a mere fright and a rent in my dress.

An Englishman whose cart had stuck in the red clay kindly came to my rescue. He discharged his wrath on the coachman, to whom, as a matter of fact, neither the cart nor the dying horse belonged. I had now to wait until another two-wheeler with another pair of horses could be sent from the station. However, the time thus spent in waiting was not wasted. To begin with I improved my acquaintance with the member of the Council: we had both been cheated by the Madras agent, and this created a sympathetic link between us; then I also entered into a conversation with the other gentlemen present. Thus, as chance would have it, during my compulsory wait I came to know many fresh details about the discovery of the Nīlgiri and Mr. Sullivan's father, as well as about the Ṭoḍas. Later I often met these dignitaries in Ooty.

After an hour it began to rain and my cart transformed itself into a bathroom with a shower apparatus. The cold became very keen as we ascended. On our arrival at Hotagiri, from which place we had still an hour's drive to Ooty, I shivered in my furs. It so happened that I came to the Blue Mountains during the rainy season. A current of muddy water, colored red by the soaked soil, poured down to meet us, and the beautiful panorama on both sides of the road was veiled in mist. Even under such unfavorable conditions the view was splendid, and the cold moist air was a real treat after the sultry atmosphere of Madras. It was saturated with the smell of violets and the wholesome resinous aroma of the woods, which cover all the slopes of these mountains and hills as with a soft emerald carpet. How many secrets may not these woods have heard whispered in their long life! How many weird happenings may not these centenarian trees have witnessed in the deep sylvan solitude of the Blue Mountains, which jealously hid for ages, with its green veil, incidents akin to the witch-scenes in Macbeth!

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For a long time legends have been out of fashion. One calls them phantasms nowadays. We must not wonder at this, for "a legend is a flower which grows only on the soil of faith," and faith is dying out amongst men of the civilised West. Therefore the beautiful flowers of faith are withering, killed by the deadly touch of modern materialism and general unbelief.

This rapid change of climate and surroundings, and indeed of the whole of nature, appeared quite miraculous to me. I forgot all about the cold and the rain and the horrible cart with its top-piece of ticking, under which I was sitting on my spoiled and broken boxes, and did not get weary of breathing in the pure, cool air I had been missing for many a long year. It was only about 6 p.m. that we reached Ooty.

It was a Sunday, and we now began to meet groups of people returning home from evening service. They were mostly Eurasians —Europeans whose mixture of 'native' blood made them into living passports, carrying their "special characteristics" with them from the cradle to the grave in their nails, their profile, their hair and their complexion.

But I did not look at these hybrids. Let them wade in their high boots through the sticky red mud of Ooty. Neither do I look on the clean-shaven missionary who, from beneath his umbrella, preaches to the void, and gesticulates pathetically with his free hand before the dripping wet trees. No, those whom I looked for were not there; the Toḍas do not loiter in the streets, they hardly ever visit the precincts of the town. My curiosity was in vain, as I soon came to know. It could only be gratified a few days later.

I had spent the previous night in the train almost suffocated by the unbearable heat and sultriness. Now, I shivered under my feather-bed, unaccustomed as I was to the cold, and during the whole night a fire burnt in my grate.

For three months, until the end of October, I was busy gathering information about the Toḍas and the Kurumbas. I visited the first at their grazing-places, and made the acquaintance of almost all the elders of both these mysterious tribes. Mrs. Morgan and her daughters (who are all of them born in these mountains and speak both Tamil and Canarese, the language of the Badagas) helped me greatly in my endeavors, and shrank from no trouble

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to increase our store of facts daily. Everything which I have heard orally from them and from others, as well as what I have gathered from written notices, I now put before the reader, that he may judge for himself.

Surely, there is no people on the globe like the Ṭoḍas. When and where, one asks oneself, did there ever exist a tribe of whom the next-door neighbor knew practically nothing? For, it is a fact that they cannot tell us more about them than the inhabitants of Mysore, or the Ḍravids of the distant shore of the Indian Ocean. These latter 'neighbors' had never known anything about the existence of the Ṭoḍas, until the day of their discovery sixty years ago. The Badagas—who, I don't know why, are now going by the name of 'citizens'—are unable to give us any information about the past history of the Ṭoḍas, neither are they acquainted with the language of their suzerains, whom they respectfully call the 'Lords of the Hills.'[1] From the very first day they settled in these mountains, the Badagas began to tend the numerous herds of buffaloes belonging to the Ṭoḍas, and to work for these latter voluntarily, and without pay, worshipping them, according to their own avowal, as superhuman, celestial beings. Questioned by the English they answered confidently: "The Ṭoḍas are Ḍevas, Gods, sent on earth by Brahmā" and they firmly stuck to their conviction.

The story of the unexpected discovery of these tribes, wholly unknown in India until then, as well as of the country in the interior of the Blue Mountains, above Coimbatore, gives the reader the impression of a fairy-tale. The opening of these uplands was for Madras what for the world at large had been the discovery of America. It created no small excitement amongst the people of British India. In the beginning of the nineteenth century neither European nor Indian had the least idea that there existed at a little distance above their scorched towns and villages, only a few thousand feet above the Ḍravidian furnace of Madras, a real Switzerland with a cool and even climate and a totally different nature; with a flora and fauna and with a people

[1] As already mentioned, the Todas were also called by this title by the Anglo-Indians in official documents. Until quite recently the English used to pay a kind of rent to the Todas for the Nilgiri, in the form of a yearly sum of money; but this payment seems now to be made no longer.

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in every respect unlike the races of India. Amongst all the books I have read which have been published during the last fifty years about the Nīlgiri and the Ṭoḍas I met with none which did not begin and end with the query: "Who are the Ṭoḍas?"

Indeed, who are they, and whence do they come? From which country did these giants, these Brobdingnagians of Gulliver's realm of giants proceed hither? From which of the many branches of humanity, extinct and fallen to dust long, long ago, has this strange and wholly unknown blossom been blown into the Blue Mountains? For the Indians generally, and for the superstitious Malabar and Mysore people particularly, they are the direct progeny of the Devas, or the Gods of these wonderful mountains, and they worship them without inquiring into their origin, just as the ancient Cretans worshipped their Kabirs. But for the European resident of Southern India the Ṭoḍas are an unexplained and unexplainable phenomenon. As already mentioned one pondered over them, disputed about them and put forward the most improbable and singular hypotheses with regard to them, until of late years the whole question has been laid aside, as is generally the case with unsolvable problems. Now that the English have lived over forty years in their vicinity and gathered all available information about them (which amounts to next to nothing) the Madras officials have somewhat quieted down, and changed their tactics. They now say: "There is no mystery behind the Ṭoḍas, hence none could be brought to light. There is nothing strange about them and never has been. They are men like others. Even the influence which they exercise over the Badagas and Kurumbas, which at first sight appears incomprehensible, can be easily explained by the superstitious awe which their tall stature and handsome physique as well as their moral superiority awakens in both these primeval men and ugly dwarfs. Ergo, the Ṭoḍas are well-built though rather dirty savages without any religion and any knowledge of their past history."

True, all government officials, landowners and planters, —all those who have been settled for many years in Ooty, Kotagiri (Hotagiri) and other towns and hamlets on the slopes of the Nīlgiri—view this question very differently. The

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residents of so called "rest" stations[1] know many things of which the newly-arrived official has not the remotest conception, but they are sensible enough to keep quiet; one does not generally like to make oneself the butt of ridicule. Yet there are some who do not hesitate frankly to admit what they know to be true.

Amongst the latter is the family which has invited me and which has lived now for over forty years permanently in Ooty. It is the family of General Rhodes E. Morgan, comprising, besides himself, his amiable and cultured wife and eight sons and daughters, who, all of them, have formed their own opinion about the Toḍas and the Kurumbas, but especially about the latter.

"My wife and I have grown old in these mountains," I repeatedly heard the dear old General say. "Both our children and we have a full mastery of the language of the Badagas and understand the dialects of the other tribes of the neighborhood. Hundreds of Badagas and Kurumbas work on our plantations. They are accustomed to us and like us. They consider us as belonging to them, and rightly are of opinion that we are their truest friends and protectors. If therefore any people in the world are acquainted with them and know their daily life, their manners and customs it is we—myself, my wife and my eldest son, who is the Collector of this place and who has continually to do with them. *Relying on facts which have often been proved in Court* I am therefore in a position to say that the Toḍas and the Kurumbas actually and unquestionably possess powers and wield faculties of which our 'wise' men have not the slightest idea. If I were superstitious it would be an easy thing for me to solve this riddle[2]. I should for instance say, as our missionaries do, that the Kurumbas are hellish imps and the direct progeny of the devil, while the Toḍas, although they too are heathen, represent their antidote; they were obviously sent by God into the world to curb the power and neutralise the machinations of the Kurumbas. But as I do not believe in the devil, I have long ago come to a different conviction: it will not do to deny in man and in nature these powers which we do not understand. If presumptuous science is unreasonable

[1] Thus are called all towns in the hills of India like Simla, Darjeeling and Mysore, whither officers and soldiers are sent in order to regain their health.

[2] The General is a freethinker, showing great respect for the so-called scientific agnosticism of the school of Herbert Spencer and kindred philosophers.

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enough to reject them this is mainly due to the fact that it is unable to explain and classify them [1]. I have had too many evidences of the existence and the influence of such a power—unexplainable to us—for me to do anything else but condemn the scepticism of science in this regard [2]."

One could fill volumes with the phenomena which my friend and host had witnessed amongst the Ṭoḍas and the Kurumbas. I will only instance one case for the present, for the veracity of which the General and his whole family vouch. This story proves how deeply rooted is the belief of cultured people in the sorcery and the devilish power of the Mala-Kurumbas.

In her book *Witchcraft in the Nīlgiri,* Mrs. Morgan says :

As I have lived for many years in the Nīlgiri and mixed with hundreds of natives, of all the different tribes, whom I kept as laborers on our plantations and with whose language I am well acquainted, I have had the very best of opportunities of observing their way of living and their customs. I therefore know that they frequently make use of witchcraft and of the powers of demons in their mutual intercourse. Especially are the Kurumbas wont to do this. The Kurumbas are divided into three branches, the first of which (the real Kurumbas) consist of forest folk who often hire themselves out as laborers ; the second are the Ṭeni-Kurumbas (Ṭeni is derived from Ṭein= honey) who live on honey and roots ; the third comprises the Mala-Kurumbas. These latter are more frequently met in the civilised uplands and in the European settlements than the Ṭeni-Kurumbas. Many Mala-Kurumbas live in the woods along the Wynaad. They are good bowmen and passionately fond of hunting the tiger and the elephant. Folk-lore will have it, and it has often been proved that the Mala-Kurumbas, as well as the Ṭoḍas, wield power over all wild animals, especially over tigers and elephants. Folk-lore even asserts that they are able to assume the form of these animals at will. By the aid of lycanthropy they commit many a foul

[1] It is interesting to compare the opinions of the sceptical English General with those of the Russian priest Beljustin, who has often written in the papers of S. Petersburg about Russian popular beliefs with regard to sorcery and witchcraft. It is also worth while to compare them with those of N. S. Liscow. As will be seen later on, there are still more points of contact between the conceptions of the Priest and the General.

[2] The above is taken from a manuscript of Major-General Morgan. It is a report made to the committee appointed by the Theosophical Society to investigate the religions, manners, customs and superstitions of the Dravidian Hill-tribes. This report of the Toddabeta Theosophical Society in Ootacamund * was read at the Annual Convention of the Theosophical Society at Adyar, Madras on December 27th 1883, before an audience of some three thousand people. The family of General Morgan is well known all over Southern India, and enjoys the greatest esteem among the authorities and the whole European Society. I call them by their real names and introduce them with their fullest consent as witnesses. The sceptical at home are requested to communicate directly with the General if they wish to hear his opinion about the sorcery and the witchcraft of the Mala-Kurumbas.

* In the Convention report of 1883 is given the name of General Morgan as President of the Toddabeta Society in Ootacamund. His report to the Convention on behalf of his Lodge is also given, but not his lecture mentioned above.—Tr.

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crime with impunity. They are wicked and revengeful. The other Kurumbas avail themselves of their aid . . . . . If a native wants to wreak his vengeance on an enemy he addresses himself to a Mala-Kurumba . . . . . .

Some time ago I had among the laborers on my plantation near Ootacamund a number of Badagas, about thirty hale and strong young fellows who had grown up on our estate, where their fathers and mothers worked before them. Unexpectedly and without apparent reason their number began to dwindle down. I noticed daily that one or another did not come to work, and on making inquiries I heard that that the missing men suddenly fell ill and died.

On a market-day I met the elder of the village to which my laborers belonged. When he saw me he came near, salaamed and said:

"Mother, I am sad and in great distress."

"Why? What is the matter?"

"All my young men are dying one after the other, and I am unable to help them or stop the wicked spell. . . . . The Kurumbas kill them!"

I understood him and asked for the reason of their wrath.

"They go on exacting more and more money. We give them almost all our earnings, but they are insatiable. Last winter I told them that we had no more money, and that I could not possibly give them anything. They answered: 'Very well. Do as you like. We will not fail to get our dues!' When they speak thus we know what it means. These words infallibly entail the death of some of our laborers. . . . . At night when every one sleeps we suddenly awake, all of us at once, and see standing in our midst a Kurumba. Our laborers sleep all together in a big barn, as you know, Mother."

"Why don't you lock the door?"

"We do, but what's the use of lock and key? A Kurumba comes through everywhere, even through stones and walls . . . . . One wakes up from sleep with a jump and gazes round . . . . . There stands the Kurumba in the midst of us and stares at one after another. Now he raises his finger and points to this and that one, points at Modu, at Kuriru, at Dhogi (the names of the last three victims). . . . . He does not open his mouth, silently he points at the doomed and is gone, vanished without leaving a trace behind. A few days later those at whom he pointed fall ill, their bodies begin to burn with heat, their abdomens swell and the third day after they die. In rare cases they sometimes linger thirteen days. In this way I have lost eighteen out of thirty of our young lads within the last few months. There is now only a small number of us remaining."

The old man began to cry bitterly. "Why don't you go to the Law Court?" I inquired.

"Oh! would the Sahābs believe us? Who can get at a Kurumba?"

"Then give those horrible dwarfs the two hundred rupees they demand, and make them promise to leave the rest of you in peace."

"Yes, there is nothing else to be done," said the old man with a sigh. Then he bowed to me and went away.

This is one of the many examples quoted by Mrs. Morgan, who, as I mentioned before, is a clever woman, and must be taken seriously. It further goes to prove that many English share with the Indians the belief in witchcraft.

(*To be continued.*)

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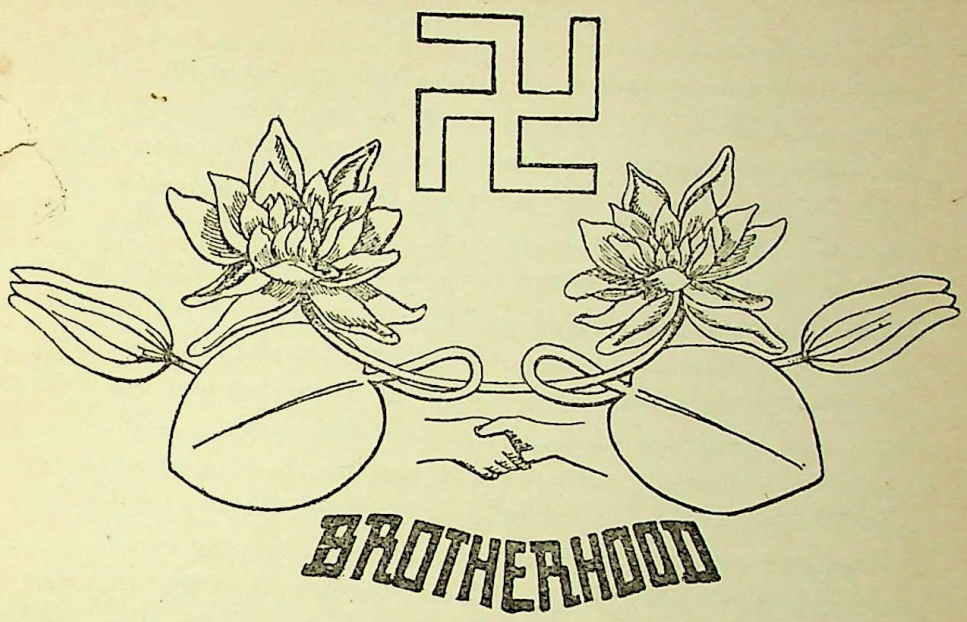

THE MYSTICAL IDEA IN THE WORK OF RICHARD WAGNER.[1]

GREAT poets of all ages have been mystics, taking this word in its broadest and deepest signification. One need only read them, even superficially, to perceive that the soul is to them a reality superior to that of the body, and that they all believe in a spiritual world, hidden away behind the moving drama of the visible world. Their thoughts reach us impregnated more or less with that totality of ideas which the ancients named Mysteries, and which modern writers have spoken of in turn as Magic, Occultism, Esoteric Teaching, and Theosophy.

We will refer only to the most striking examples. The creators of Greek tragedy lived in an age when religious faith was closely connected with the whole social and political life, and the teachings of Eleusis gave to Initiates a philosophical explanation of popular myths. We need mention only the *Orestes* and the *Prometheus* of Aeschylus, the *Oedipus King* and *Oedipus at Colonna* of Sophocles, to bring back to the minds of all the close bonds set up by the great tragic writers between human destiny and the

[1] Authorised translation by Frederic Rothwell from the *Revue des Deux Mondes*, 15th October, 1908. The quotations from *The Rheingold*, *The Valkyrie* and *Parsifal* are taken by permission from the translations in the scores published by Messrs. B. Schott and Sons.

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world of the Gods. Dante, the great Christian poet of the Middle Ages, in his *Divine Comedy*, does something more than simply carry out the orthodox Catholic doctrine of S. Thomas Aquinas. The bold, striking ideas he grafts thereon can only have come to him from the *Kabalah* or the secret doctrines of the Brothers of S. John. His *Paradise* appears to be the work of a Seer, thoroughly steeped in occult science. Let us pass to Shakspere, the great poet of the Renaissance and the father of modern drama. We have very scant biographical information regarding him; we only know that he educated himself as well as the adventurous life of a player and dramatic author would permit. In his dramas there are such precise and detailed ideas on Occultism that we are forced to admit that he had a very advanced master in this science and was acquainted with its tradition. Was this Bacon, or the Duke of Southampton, or some other person? I cannot say; but there was some one. Otherwise, how would Shakspere have had those clear ideas as to the difference between hallucination and real apparitions to which *Hamlet* bears witness, that profound knowledge of the somnambulistic condition depicted in the character of Lady Macbeth, and finally, that synthetic, that luminous knowledge of high magic incarnated in Prospero in the *Tempest*?

Let us now take Goethe, one of the greatest of modern poets. Nothing could be more esoteric than his *Faust*, showing how Evil co-operates with Good, in spite of itself; and developing, in its ensemble, the idea of redemption by personal effort. Mystical science was still in the air during the latter half of the eighteenth century when the genius of Goethe was in the ascendant. All we know on the matter inclines us to the belief that, in his early youth, he received a Rosicrucian initiation which left an indelible stamp upon his mind.[1]

Richard Wagner, whose work is as important in the history of drama as in that of music, who might be called the restorer of tragedy as regards its social importance and religious bearing, is also an esoteric poet. He is quite as much so as his most famous

[1] See the end of Book 8 in his autobio raphy *Wahrheit und Dichtung* and his relations with Freulein von Klettenberg. See especially the poem entitled, 'Die Geheimnisse' in his lyrical collection *Vermischte Gedichte*. This poem contains the symbol of the Rose-Cross and, beneath the aegis of esoteric doctrine, develops the idea of the unity of religions.

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predecessors, and more so than any of his contemporaries. Not only have all his great conceptions their basis in profound Mysticism, in which they joyfully and exultantly disport themselves, but his music has become one of the most active occult agents of the present time; for, more than any other, it rouses in those who least suspect it, new psychical aspirations and perceptions. Wagner's position, however, with regard to Mysticism, is different from that of the great men of genius I have just mentioned. The latter have all been in direct relation with esoteric tradition, bathed in its atmosphere. At a certain time of their life, this tradition has gently soothed and lovingly watched over them, as a tender mother rocks her child, breathing into its nature her very soul. There is nothing like this in Wagner. Religion has exercised no influence whatever upon him, he has passed through no mystical crisis during the course of his troubled life, nor did he become acquainted with any great Mystic. He is, moreover, ignorant of esoteric tradition. In philosophy, his only masters were Feuerbach and Schopenhauer, one a materialist, the other a pessimist. All the mystic truths magnified in his dramas he has discovered within himself by his genius, and in spite of his masters and the times in which he lived. I will go further and say: he has given expression to them both in his poems and in his music, and that notwithstanding his own philosophy. Consequently I am not of the opinion of M. Chamberlain in his book on this subject, a book, however, both remarkable and suggestive[1]. He maintains that "a marvellous unity is the characteristic of Wagner's thought". This is true of the musician and the poet, even of the æsthetic Wagner, but not of the philosopher, the speculative thinker. The latter is perpetually hovering between a naturalist's conception of the world and his spiritual aspirations, between a fatalist's pessimism and a liberating optimism. The poet-musician, on the other hand, lives in another region, soaring aloft, proud and free. His creations are ever inspired by a living spirituality, an ardent faith in the future of man and of the human race. This is because the poet, in Wagner, is far superior to the philosopher. The latter draws upon the external and visible world; the former receives

[1] *Richard Wagner*, von Euston Steward Chamberlain, mit Porträts, facsimile und Beilagen (Bruckmann, Munich, 1896).

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inspiration from an inner transcendental world. The one walks; the other flies. The one is a reasoner; the other, a seer. The one lives in the ephemeral; the other in the eternal.

For this very reason Wagner is one of the most striking proofs of the superiority of inspiration over pure reasoning. He proves, better than any other man, that in the true creator there is a subconsciousness which, from time to time, breaks out over ordinary consciousness.[1] This subconsciousness is the spring from whose depths genius arises. He confesses this himself when, in 1853, he writes to Liszt: "Less and less can I write down my inner life; I cannot even speak it. Then I experience one need alone: to feel and to act." Now, to him, action is creation; and creation is thought. Genius thinks only in images. Consequently, the Wagner who moulds and shapes ideal figures to which the breath of his music gives life, represents in our eyes a vastly superior Ego to the one who reasons in peace and quiet, laboriously drawing up his plan of philosophy. The latter is subject to the influence of his age; before the former extends the vista of a divine world, the eternal realm of the soul and the Spirit.

It is this contrast, hitherto unnoticed, between thinker and poet, that I wish to set forth and illustrate, for it is at once one of the characteristics of Wagner's work and one of the most interesting esoteric phenomena of our age. It shows the untiring energy with which the human mind, repressed by the materialism and the narrow dogmatism of our times, seeks an outlet to the divine world, and along what extraordinary paths it attains thereto.

From the philosophical point of view, the intellectual development of Wagner may be divided into three periods: I. *The revolutionary period* (1840 to 1853) marked by *Tannhaüser* and *Lohengrin*; II. *The period of pessimism* (1853 to 1876) illustrated by the *Tetralogy*; III. *The Christian period* (1876 to 1883) in which he sets the crown to his life-work with *Parsifal*.[2] Let us follow him

[1] A superconsciousness rather.—Ed.

[2] See the principal theoretical work of Wagner, corresponding to these three periods: For the revolutionary period; *Art and Revolution* (1849); *The Future Work of Art* (1849); *Art and Climate* (1850); *Opera and Drama* (1851). For the pessimism and Schopenhauer period: *State and Religion* (1864); *German Art and German Politics* (1867); *Beethoven* (1870). For the Christian period of Parsifal: *Religion and Art* (1880); *Heroism and Christianity* (1881). All these books may be found in the *Complete Works of Richard Wagner*, in ten volumes. (Fritsch, Leipzig).

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in these three phases of his intellectual and creative life. There we shall find the intuitive poet contradicting the thinker, struggling with him and finally leading him away on the path of his own vision and faith.

I. The Revolutionary Period. *Tannhäuser* and *Lohengrin*.

It is only when Wagner is approaching his thirtieth year, that he really begins to think philosophically on the subject of his art and of the bases of things. Already he has composed *Rienzi* and *The Flying Dutchman*, but he has not yet found himself. The whole of his nature is in a state of ebullition, all his ideas are in a pêle-mêle of ferment. During this period his favorite philosopher and intellectual guide is Feuerbach—a follower of Hegel —who has become an out-and-out materialist. Feuerbach is the sworn enemy of every form of metaphysics and religion. Like modern Socialists, he sees in the religious idea nothing more than "a relic of the barbarism and superstition of the human race." He is an optimist even to the point of artlessness. In his opinion, moral perfection, perfect happiness and an ideal society will be realised immediately, provided that Christianity and the idea of God are abolished. What fascinated Wagner in Feuerbach was that he found, in his writings, weapons to combat the asceticism of the Middle Ages and social hypocrisy, which he looked upon as the main obstacles to his art. He too, at that time, saw only the negative, oppressive side of the Christianity of the Church, which had abolished the joy of living, despised the beauty of the human form, and prevented man from being a perfect artist after the fashion of the Greeks. Wagner's whole desire and longing then turned aside from Gothic cathedrals and fastened itself upon Greece. In his first theoretic writing, *Art and Revolution*, he exclaims: "Better be a Greek for half a day, before a master-piece of tragedy, than a God, who is not Greek, for the whole of eternity." In another place he calls the poetry of chivalry "an honest hypocrisy of fanaticism, a superstition of heroism, which sets up convention in the place of nature."

By a strange analogy, during these very years, the creative artist found in the tradition of chivalry the two subjects in which the perfection of his dramatic and musical genius was to be

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revealed. These were *Tannhäuser* and *Lohengrin*—two works of a certainly heretical Christian character, though profoundly spiritual and mystical. In this connexion I will deal in a few words with *Tannhäuser*.

In this drama, two currents clash against one another with extreme violence, seeking all the time to fuse into one. The first has its origin in the Pagan world, the second in Christianity. The sensual and the mystic currents had contended together for the artist's youth to the point of setting his brain in a whirl in which the ideas of both worlds were plunged only to spring forth again in a mighty gush. These two opposing currents, it must be stated, are the very same that strove for the soul of the nineteenth century, not only in science but in philosophy; in literature as also in art and society. To the Occultist, as to the Theosophist, this moment in history represents the extreme point of cerebral involution of the Spirit in Matter, the lowest point which was to be reached by the human Ego in its need of becoming identified with nature. Man was to attain to this point in order to penetrate physical nature through and through, and to reach self-knowledge ; for without penetration, without identification, there is no knowledge. But from this point, too, man must ascend, shooting up as from a spring-board towards the immeasurable spheres of the universal Soul and Spirit. It is the base of an immense arc from which the long upward climb must recommence. Have we reached the lowest point of the curve, or have we to descend still further ? If we are writhing and struggling in tumultuous chaos, we are encouraged to hope that the ascent has already begun.

However it be, *Tannhäuser* clearly indicates this point in human evolution. As carried on in its deepest retreat, we are witnessing that terrible combat between Spirit and Matter, which unsettled the nineteenth century and has continued into the twentieth. Here the problem is boldly stated, and its solution symphonically outlined in the magnificent *finale* of the Overture in which all the powers of vanquished nature leap exultantly as they chant the glory of the triumphant Spirit. This first main thought of the drama is reflected in the struggle which rends the soul of its hero. Venus, the Goddess of beauty and voluptuousness, on the one hand ; Elizabeth, the Christian virgin, on the other,

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are the two poles of Tannhäuser's desire. He loves them with equal ardor, for Paganism and Christianity are possessed of his entire being, sometimes in turn, sometimes simultaneously. In the grotto of Venus, where he is dazzled by the magic of the senses represented by the procession of legendary Bacchantes, he longs for the light of heaven, the sound of church bells, the rapturous frenzy of action and the sharp sword of pain. At the Würzburg, in the Margrave's court, carried away by a spirit of emulation, it is of Venus, of untrammelled pagan love, that he will sing with a boldness bordering on delirium.

For having compounded with the Pagan Goddess, and shared in pleasures, which, in the eyes of the Church, are the joys of hell, the knights would slay him, did not the heroic virgin intervene. The saintly maiden, inspired by self-sacrificing love, will win back the pardon refused him by the Pope. The knight-poet, Venus' former lover, dies repentant, in ecstatic devotion before the grave of Elizabeth. His double love has wasted him away, but he is now saved for the other life. Wagner, who in his theoretical writings rejects the idea of a 'life beyond,' affirms it as the supreme postulate and the crown of his drama. Let us show our gratitude to him for this fruitful contradiction. Theory is the withered leaf which has fallen from the tree; a work of art is the immortal flower emerging from the stem.

From the esoteric standpoint which we are now taking, *Lohengrin* possesses the greatest importance in the work of Richard Wagner, for it is in this drama that there appears, for the first time in modern poetry and art, the type of the Initiate. This type is here offered in legendary guise, but the veil is transparent enough to enable us to divine the features and catch a glimpse of the radiance flashing from his face.

The type is not an invention of Wagner's; it comes from an immemorial tradition, of which the Grail is the Christian form. The legend of the Holy Grail came into being at the time of the Crusades, when Orders were founded, half secular, half religious, to win back the holy Sepulchre and defend Christianity against Islām. A mixture of Keltic, Germanic and Christian elements, they formed the very flower of chivalry. Supremely mystical both in substance and in form, free and bold in character, this legend stands out

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clearly from the works that were inspired and protected by the official Church. Possibly the leading idea of the legend of the Grail was suggested to the people by the Knights Templar, or by the Brothers of S. John, who possessed a secret doctrine of which the Church was suspicious. It is known that the Order of the Temple was exterminated throughout Europe in the year 1314 (under the pretext of heresy but really on account of its immense wealth) on the initiative of Philippe le Bel, King of France, with the complicity of Pope Clement the Fifth. If these warrior monks did not invent the legend, evidently the Troubadours were inspired by their Order to frame it, and the central symbol was communicated to them by an Initiate.

(*To be concluded.*)

EDOUARD SCHURÉ.

HYMN TO FOHAT.

Down through the ether I hurl constellations;
Up from their earth-beds I wake the carnations.
I laugh in the flame as I kindle and fan it;
I crawl in the worm, I leap in the planet.
Forth from its cradle I pilot the river;
In lightning and earthquake I flash and I quiver.
I am the monarch uniting all matter;
The atoms I gather, the atoms I scatter.
I always am present, yet nothing can bind me;
Like thought evanescent, they lose me who find me.

Pushkin.

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THEOSOPHICAL IDEAS IN BROWNING.

A friend once asked Tennyson what were his political views; Tennyson replied: "I am of the same politics as Shakspere, Bacon, *and every sane man.*" The answer showed true insight. Despite the limitations inevitable in every system of belief, every formulated opinion, we all feel—unless we deliberately choose to dwell on the form-side of things—that the seekers after Truth think alike, whether they know it or not, and however differently their thoughts may be clothed.

The "unity underlying diversity" is nowhere more remarkable than in this curious approximation of great minds to each other. True, even the greatest, as soon as they begin to analyse and define, are apt to lose the sense of their own unity, and to wander into blind alleys of dogmatism and formal dispute.

Tennyson, in his insular Conservatism, was very far from practically realising his own ideal of a political concept shared by "every sane man." Yet he was right in seeing that such a concept —a unifying concept, underlying all differences of nation, party, and individual—does exist, and always has existed.

So it is with Philosophy. When I am asked "What do you think were Browning's philosophical views?" I feel inclined to say: "He is of the same philosophy as Plato, Plotinus, Aristotle, Hegel, Spinoza, and every sane man"—and that in spite of the apparent absurdity of coupling together names that are usually, and to some extent rightly, taken to represent opposite and irreconcileable systems, such as those of Plato and of Aristotle.

And if my contention be true, we may assume at the outset that Browning is in the widest sense a Theosophist—one whose system of thought is based, not upon fallible human opinion and prejudice, but upon the Divine Wisdom itself.

Let us bear in mind throughout our study that Browning, like Wordsworth, has a definite philosophy of life, and that like Wordsworth's this philosophy is largely intuitive—the result of inward knowledge, not of laborious mental processes. He is a mystic as well as a philosopher. This is why we find his system of ideas as complete in *Paracelsus*, written at the age of twenty-three, as in *Reverie*, written shortly before his death at the age of seventy-seven.

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But here Browning and Wordsworth, the two greatest of our poet-philosophers, part company. One of the most remarkable points about Browning is that he—poet, philosopher, and mystic—was also essentially a man of the world, of keen intellect, balanced judgment, and widely-varied every-day interests. His work shows something of the Shaksperian adaptability and width of range; he sees the facts of life "in the round," and yet can limit himself at will to definite points of view strictly finite and mundane.

The combination of the two attitudes is rare indeed; where it exists the result will invariably be such as to illustrate the saying of Lord Rosebery that "The mystic who is also a man of the world and of intelligence is the most powerful person it is possible to find in human life."

There is no difficulty in discovering what is the central point of Browning's philosophy—a point so universally common to all great systems of thought, so inevitably present in all great thinkers, that it may well be considered as the material of which thought is made, rather than thought itself. It is indeed not thought, but recognition, based upon spiritual knowledge, of the truth that God is within us; or, in theological terms, of the doctrine of Divine Immanence.

Perhaps at the present time we are in some danger of forgetting that this doctrine has its necessary complement in the idea of Divine Transcendence; that in the words of Bishop Hildebert, the One Life is

Intra cuncta, nec inclusus;
Extra cuncta, nec exclusus.

God exists in his Universe, but he transcends it also, as the Hebrew Psalmist tells us. (*Psalms*, cii, 26, civ, 29-30.) The combination of the two ideas is, a modern theologian points out, peculiarly hard to maintain. "Men do not become Deists or Pantheists, but they fail to observe the mean between the two, because it is difficult to unify our conceptions of a God without and a God within"—a difficulty arising partly from the use of the unsatisfactory metaphor of space.[1] I need hardly notice that the eastern literature preserves

[1] See Article on Divine Immanence, *Church Quarterly Review*, October, 1908.

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the balance better than the western, owing to its more metaphysical and less dogmatic and materialising tendency. Both Immanence and Transcendence are mirrored in the glorious conception of the Day and Night of Brahmā, and in the words of the great Tenth Book of the *Bhagavad Gītā*: "Having pervaded this whole universe with one fragment of Myself, I remain."

That Browning does not sink to the "Lower Pantheism" and regard the Divine Being as identified with and, as it were, submerged in his Universe, is abundantly evident from such passages as *Reverie* verse 32, *Prince Hohenstiel-Schwangau*, ii. 573-6, *Christmas Eve* v, xvii, and *Prologue to Asolando*, ix.

But it is in speaking of the Divine Immanence that he soars highest, for here he is bringing a new message to his generation—a generation in which the Transcendence of God had become a kind of fetish, and had developed into the idea of a Divine Being so entirely out of relation to the world and all its interests as to be practically unknown and unknowable. Browning is a characteristically modern thinker, and his views are nearly always in advance of contemporary thought—hence the small measure of popularity which he enjoyed during his life-time.

Someone is said to have inquired of Browning on a certain occasion whether he cared much for Nature. The answer was: "Yes, a great deal; but for Human Nature a great deal more." Hence we find that it is the idea of the divinity in *Man* which most appeals to this particular poet. He reveals it to us in the same way that Wordsworth reveals the indwelling life in so-called "inanimate" things.

All powers are latent in Man;

> Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe.
> . . . . . .
> To *know*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without.

(*Paracelsus* i. 726, etc.)

This thought underlies all Browning's poetry, and is the root of his robust and incurable optimism. (*Cf. At the Mermaid* x, xii.)

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The reason of that optimism is *not* expressed most typically in the often-quoted phrase:

God's in his heaven
All's right with the world

where the Transcendence of the Divine Life is the leading idea, but rather in passages like these emphasising the fact that "the Kingdom of God is within you."

God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.
(*Saul*, xvii.)

So glorious is our nature, so august
Man's inborn, uninstructed impulses,
His naked spirit so majestical! (*Paracelsus*, v, 619.)

[God] never is dishonored in the spark
He gave us from his fire of fires, and bade
Remember whence it sprang, nor be afraid
While that burns on, tho' all the rest grow dark.
(*Any Wife to Any Husband*, vi.)

My own hope is, a sun will pierce
The thickest cloud Earth ever stretched;
That, after Last, returns the First,
Tho' a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once, prove accurst.
(*Apparent Failure*, vii.)

The account of the flint that cradles the fire (*Ferishtah's Fancies*) and many other passages, might be added to the list; and it is noticeable that in *Paracelsus*, v, 693, and still more clearly in *Reverie*, we have an account of the three aspects of divine manifestation, seen alike in Macrocosm and Microcosm—Power, Wisdom, and Love.

But having discovered the central point of Browning's philosophy, it is necessary next to define what may be called its circumference. The divinity of man, in spite of its blessed reality, is as yet potential rather than actual—the reason why it has been forgotten by many, and denied by some. Browning recognises this fact, and in his explanation of it we touch upon the great principle which at once bounds and completes his view of life as a whole—the principle of Evolution. His intuitive perception of this is one of the marvels of literary history. It appears fully developed in *Paracelsus*, a poem written as early as 1835, and therefore anticipating Darwin's *Origin of Species* by twenty-four, his *Descent*

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of Man by thirty-six, years. Moreover Browning goes far beyond Darwin, inasmuch as to him physical evolution is merely the expression of spiritual evolution, necessitated and conditioned by it.

In *Paracelsus* v, 681, etc., he describes the whole great cosmic process, (the description culminating with a fine recognition of the "Bliss" aspect of the One Life, manifest in Nature) and then proceeds to sketch out the relation between Nature and Man.

> Thus He dwells in all,
> From life's minute beginnings, up at last
> To Man—the consummation of this scheme
> Of being, the completion of this sphere
> Of life; whose attributes had here and there
> Been scattered o'er the visible world before,
> Asking to be combined, dim fragments meant
> To be united in some wondrous whole,
> Imperfect qualities throughout creation,
> Suggesting some one creature yet to make,
> Some point where all those scattered rays should meet
> Convergent in the faculties of Man.

A few lines further on, he speaks of the future, when the higher faculties shall have developed in their fulness:

> Hints and previsions of which faculties
> Are strewn confusedly everywhere about
> The inferior natures, and all lead up higher,
> All shape out dimly the superior race,
> The heir of hopes too fair to turn out false,
> And Man appears at last.

And again:

> For these things tend still upward, progress is
> The law of life, Man is not Man as yet.
> . . . . . .
> When all mankind alike is perfected,
> Equal in full-blown powers—then, not till then,
> I say, begins Man's general infancy.

This is a prophecy of the time when Cosmic Consciousness shall have become the heritage of all, and the Sixth Race is beginning its great work of spiritual development on the buḍḍhic plane.

Browning often interweaves with the idea of evolution the thought, specially characteristic of his robust optimism, that our very imperfections and limitations are signs of a perfection towards which we are daily drawing nearer. He is not anxious that the great evolutionary process should be curtailed, as he tells us in *A Grammarian's Funeral*:

> Leave Time to dogs and apes!
> Man has Forever

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and a reason for this is suggested in *Old Pictures in Florence*, verse xvii:

> 'Tis a lifelong toil till our lump be leaven;
> The better! What's come to perfection, perishes.

To many this will appear a hard saying, but it is entirely true of life as we know it—life conditioned by manifestation, enshrined in form. Perfection on the rūpa levels is indeed an impossibility; when it appears to be reached, the vehicle which has attained its utmost development is cast aside, and the unresting spirit passes on to loftier and ever loftier dwellings.

Browning's optimistic feeling about Man's present limitations, that only through them is growth possible, has been shared by many other great thinkers. It resembles Goethe's doctrine of "Entbehrung," and Schiller's statement that "*Der Irrtum ist das Leben.*" Plotinus, too, points out that limitation is a quality of the divine nature, since it is only through limitation that the One can become manifest.

A striking modern parallel to the idea that our trust in ceaseless progress may actually be based upon our consciousness of present failure, as its logical outcome, occurs in Professor Royce's Ingersoll Lecture of 1906, on *The Conception of Immortality*:

> The incompleteness of your present self-expression of your own meaning is the sole warrant that you have for asserting that there is a world beyond you . . . You rightly demand that Reality should adequately express your whole, true meaning.

All this Browning sums up in a single line of that supremely mystical poem, *Abt Vogler*:

> On the earth, the broken arcs; in the heaven, a perfect round!

Of our poet's practical illustration of the great evolutionary principle I can suggest but a few examples, to which any student may add for himself. He shows us how the idea of God evolves, by giving us on the one hand the savage's conception of a fickle and passionate deity (see *Caliban upon Setebos*) on the other the mystic God-philosophy of the dying Apostle S. John and of the saintly Pope (see *A Death in the Desert* and *The Ring and the Book* x).

He shows us, in *Abt Vogler* and many another poem, how Evil evolves into Good—holding always the Hegelian view that the

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former is merely the imperfection or absence of the latter, and not a positive quality.

> There shall never be one lost Good! What was, shall live as before;
> The Evil is null, is nought, is silence implying sound;

and again, in *A Bean Stripe :*

> Of absolute and irretrievable black—black's son of black
> Beyond white's power to disintensify,
> Of that I saw no sample.

The attitude of the speaker in *Count Gismond* is that of Browning himself :

> I felt quite sure that God has set
> Himself to Satan; who would spend
> A minute's mistrust on the end?

Again, he shows us that the conviction of his own divinity, implying immortal life, is latent in every man, and that to the more highly-evolved members of the race the idea of a total loss of individuality becomes unspeakably terrible. This is the argument of *Cleon*, where the great Greek philosopher, blinded by the light of his own intellect, stumbles in his blindness over that assurance of immortality which is the very object of his search :

> Thou canst not think a mere barbarian Jew
> As Paulus proves to be, one circumcised,
> Hath access to a secret shut from us!
> Thou wrongest our philosophy, O King,
> In stooping to inquire of such an one.

It would be superfluous to prove at greater length the already obvious fact that the evolution of the God in Man forms the subject of many of Browning's poems, and colors all that he wrote. Man is to him a pilgrim, who knows himself "unborn, undying, constant, changeless, eternal"; and Man, like water, is continually striving to return to his own level, to enter "that eternal palace whence he came". The palace, with all its "imprison'd splendor" is within him, not without; and it is when this secret dawns upon the consciousness that the quicker progress begins.

> Then Life is to wake, not sleep,
> Rise and not rest, but press
> From Earth's level, where blindly creep
> Things perfected more or less
> To the heaven's height, far and steep.

(*Reverie*, xli.)

But here a further question presents itself. Granted that a man desires to quicken his own evolution, how is this to be done?

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Or, to put the problem on a wider basis, how shall the great process be helped forward by each member of the human race? How are we to bring about, by conscious co-operation, the subdual of matter to Spirit, called by the great mystic Apostle "the adoption, to wit the redemption, of the body"?

The word "co-operation" supplies the answer which we seek. No isolated development is possible, since

All are stairs
In the illimitable house of God.

So that among the conditions favorable, nay, essential to evolution in its fullest sense, are certain kinds of co-operation between apparently separate, or even hostile, things and qualities. Of these Browning has much to tell us.

First, there must be co-operation between Body and Soul. Browning, as all his readers are aware, was no ascetic, but a full-blooded and virile personality, a man full of what is popularly called the 'pagan' joy in life. He can exclaim, with an enthusiasm rare indeed in the latter nineteenth century:

How good is man's life, the mere living! How fit to employ
All the heart and the soul and the senses for ever in joy.

(*Saul*, ix.)

He rejects entirely the mediæval idea of regarding the body as an enemy of the soul.

Let us not always say
"Spite of this flesh, to-day
I strove, made head, gained ground upon the whole!"
As the bird wings and sings
Let us cry "All good things
Are ours, nor soul helps flesh more now than flesh helps soul."

(*Rabbi ben Ezra*, xii.)

Yet he shows no confusion of thought with regard to their relation, never regards soul as merely a function of matter.

From first to last of lodging, I was I,
And not at all the place that harbored me.

(*Prince Hohenstiel-Schwangau*, 1017.)

This idea of co-operation between Body and Soul is extended by Browning in various directions, until it includes *all* co-operation of form with Spirit. Thus, he shows us how the two must work together in Art, form embodying and expressing Spirit, Spirit ensouling and vitalising form (See *Andrea del Sarto, Fra Lippo*

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Lippi, and *Old Pictures in Florence*.) In Religion, again, creeds and ritual constitute the body, and these are necessary; but the spirit which they contain transcends them, and survives their inevitable dissolution. (See *Christmas Eve, A Death in the Desert, The Ring and the Book* x.) On this subject alone many chapters might be written, and the working-out of it is recommended to every student of Browning's Theosophy.

Secondly, there must be co-operation between all the powers and faculties of Man, no one of which can be developed at the expense of the rest. Paracelsus, treading the Path of Knowledge, realises this when he meets Aprile, the follower of the Path of Devotion.

> I, too, have sought to know as thou to love,
> Excluding Love as thou refused'st Knowledge,
> Are we not halves of one dissevered world,
> Whom this strange chance unites once more? Part! never;
> Till thou, the Lover, know, and I, the Knower,
> Love; until both are saved.
>
> *Paracelsus* ii, 624, etc.

In his best work, Browning illustrates to the full the definition of a mystic as one who reconciles opposites; harmonising Science with Religion, Knowledge with Love, Submission with Aspiration. Like Tennyson, he constantly points out how a man must do the work of life strongly, efficiently, paying to the uttermost farthing the dues which karma imposes upon him, while yet looking and striving upward towards a state in which the present limitations will no longer prevail.

> A man's reach must exceed his grasp
> Or, what's a heaven for?

It must be admitted that in certain of his poems—chiefly those written during the drought of later middle age—Browning loses something of his sureness of intuition, and is inclined to speak slightingly of "intellectualism," as though it were essentially opposed to the higher spiritual faculties. (See *A Pillar at Sebzevar* 64, 88.) Some critics, as Professor Henry Jones in his otherwise excellent book on *Browning as a Philosophical and Religious Teacher*, have made too much of this. It was a mere phase, due partly to Browning's strong reaction against the materialistic science of the Darwinian School, partly to his sense of a faculty within himself mastering and transcending reason.

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Many of the mystics have erred more seriously than he in this direction. It is noticeable that in one of his last poems, *Reverie*, the full realisation of unity is again apparent.

Thirdly, there must be co-operation between all evolving beings, the elder helping the younger to fulfil their spiritual destiny.

> When I say "You," it is the common soul,
> The collective, I mean; the race of Man
> That receives life in parts to live in a whole,
> And grow here according to God's clear plan.
>
> (*Old Pictures in Florence*, xiv.)

But in order that this co-operation may be perfect, it is not enough for men to *work* together only; they must *love*. "Love is the fulfilling of the law."

> There is no good in life but Love—but Love!
> What else looks good, is some shade flung from Love;
> Love gilds it, gives it work.
>
> (*In a Balcony*, 390.)

Even in its lower forms of personal passion, Love may stimulate growth beyond every other experience, and so is, in a sense, the aim and end of embodied life:

> For life, with all its yields of joy and woe
> And hope and fear.....
> Is just our chance of the prize of learning Love.
>
> (*A Death in the Desert*, 244.)

This view sufficiently explains the fact that Browning seldom treats Love as an emotion merely, and has written very few 'love-poems' of the usual type. He may be classed with S. Francis, Eckhart, Shelley, and Rossetti, as a love-mystic; one to whom the body of love becomes a thing significant and sacramental, the symbol of a transcendental reality:

> I shall behold Thee face to face,
> O God, and in Thy light retrace
> How, in all I loved here, still wast Thou!
>
> (*Christmas Eve*, v.)

In several poems he suggests the possibility of a special tie between individuals, carried on from life to life throughout the ages (See *Evelyn Hope* and *Cristina*.) But although, like most of our great poets, Browning gives us scattered hints on the subject of reincarnation, he does not define his own belief with regard to it.

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Fourth and lastly, (and here we touch upon a profound mystical truth) there must be co-operation between God and Man; help given by the evolved to the unevolved, by the divine to the human; since:

> I think this is the authentic sign and seal
> Of Godship, that it ever waxes glad
> And more glad, until gladness blossoms, bursts
> Into a rage to suffer for mankind
> And recommence at sorrow.
>
> (*Balaustion's Adventure.*)

These are the words of the Greek girl of genius and insight; the same thought is expressed more simply by the child-saint, Pampilia:

> I never realised God's birth before—
> How he grew likest God in being born.
>
> (*The Ring and the Book* vii, 1690.)

The Incarnation, in its mystical aspect, is a favorite theme of Browning's:

> I say, the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions, in the earth and out of it,
> And has so far advanced thee to be wise.
>
> (*A Death in the Desert*, 474.)

Karshish, the young Arabian student, dwells wistfully although incredulously upon the idea of a God-Man:

> So, the All-Great were the All-Loving too!
>
> (*An Epistle of Karshish.*)

and David, strong in faith, expounds it by the light of Love which burns within his own heart:

> Would *I* suffer for him that I love? So wouldst Thou—So wilt Thou!
> He who did most, shall bear most; the strongest shall stand the most weak;
> 'Tis the weakness in strength that I cry for! My flesh that I seek
> In the God-head! I seek, and I find it. O Soul, it shall be
> A face like my face that receives thee; a Man like to me
> Thou shalt love and be loved by for ever; a Hand like this hand
> Shall throw open the gates of new life to thee—see the Christ stand!
>
> (*Saul*, xviii.)

Something of the same idea is expressed under a veil of mystic symbolism in the fourth stanza of *Abt Vogler*, and again in *Reverie*.

As Man aspires, God stoops to raise him, and the mystic Christ is born.

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We have now considered the various forms of co-operation by means of which human development may according to Browning be stimulated and sustained. But apart from this one essential condition of united working, there are others, which though less uniformly essential, are helpful to growth, especially when rightly used and understood; and of these, too, Browning often speaks.

Such is the occurrence of "test moments" in life—moments which force decision upon us, call us to stand forth "on the side of the angels." So it is Browning's constant habit of dwelling upon such crises that has inspired Walter Pater to call his work "pre-eminently the poetry of situations". The dramatic quality of the test-moment appealed to him as a dramatic poet; its psychological significance appealed to him as a philosopher.

In the latter connexion, he means us to understand, as he does, that a decisive choice is not the result of what is popularly and erroneously spoken of as free-will; it is conditioned by the whole of our past—in George Eliot's words, by "the reiterated choice of good or evil in little things". The test, to use a chemical metaphor, merely precipitates the solution. This is the lesson of *Pippa Passes*, of *Ivan Ivanovitch*, and of many of the *Dramatic Romances* and *Dramatic Idylls*.

I would add a further thought on this point. Exoterically, it may be said that the test-moment offers a man his choice, for the most part, between success and failure. This is the view which Shakspere takes of it in the famous passage:

> There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of this life
> Is bound in shallows and in miseries.

But esoterically it means far more than this. It may and often does correspond to the curve of the journey-line; the turning of the spiritual pilgrim from Pravṛtti Mārga, the Path of Outgoing, to Nivṛtti Mārga, the Path of Home-coming. The choice made is therefore not always one that will ensure worldly success, nor even one that popular opinion will dub "right." Ivan "acts for God" by murdering a woman; Caponsacchi by breaking the rule of his sacred office. The lovers in *The Statue and the Bust* (though here perhaps the choice belongs to an earlier stage of the soul's development) lose their opportunity by refraining from sin! Exam-

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ples might be multiplied indefinitely; the main point is this: The test-moments of life decide whether a human being is ready for growth on the spiritual plane—growth by means of sacrifice—in place of growth on the emotional and mental planes—growth by means of acquisition. Is his prayer: "Make me holy, but *not yet*," or is he willing at a moment's notice to cast personal considerations overboard, to lose himself that he may find HIMSELF?

That is Browning's question; and each of his men and women, wonderful dramatic creations, answers it in his or her own way. The resulting sentence, as Rabbi ben Ezra tells us, can be pronounced by God alone.

Another helpful experience is that of doubt—by which Browning means all reflexion upon the Self and the Not-Self, all free discussion of the ultimate problems of existence. He is never tired of impressing upon us the fact that conclusions derived from others, and conclusions hastily arrived at, are alike valueless. Hence the attitude of doubt, of desire to test and prove for ourselves the grounds of our belief, is a healthy one, provided that it be combined with earnestness of purpose. In religious matters this is especially the case, since its effect is the same as that of martyrdom and persecution among the early Christians; it sifts the strong from the weak.

> You must mix some uncertainty
> With faith, if you would have faith be.
>
> (*Easter Day.*)

Moreover, such doubt is the peculiar prerogative of reason. Rabbi ben Ezra bids us "Learn, nor account the pang; dare, never grudge the throe," for

> Rather I prize the doubt
> Low kinds exist without,
> Finished and finite clods, untroubled by a spark.

This idea is further developed in *A Death in the Desert*:

> Man knows partly, but conceives beside,
> Creeps ever on from fancies to the fact,
> And in this striving, this converting air
> Into a solid he may grasp and use,
> Finds progress, man's distinctive mark alone,
> Not God's, and not the beasts'; God is, they are,
> Man partly is, and wholly hopes to be.
> Such progress could no more attend his Soul
> Were all it struggles after found at first

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And guesses changed to knowledge absolute,
Than motion wait his body, were all else
Than it the solid earth on every side
Where now through space he moves from rest to rest.
Man, therefore, thus conditioned, must expect
He could not what he knows now, know at first;
What he considers that he knows to-day,
Come but to-morrow, he will find misknown;
Getting increase of knowledge, since he learns
Because he lives, which is to be a man,
Set to instinct himself by his past self:
First, like the brute, obliged by facts to learn,
Next, as Man may, obliged by his own mind,
Bent, habit, nature, knowledge turned to law.
God's gift was just, that Man conceive of Truth
And yearn to gain it, catching at mistake
As mid-way help, till he reach fact indeed.

It should be mentioned in passing that Browning treats all Sorrow and Evil in the same way, as helps to evolution; see *The Ring and the Book,* i. 375 and *Francis Furini* x.

The wise Pope says:

I can believe this dread machinery
Of Sin and Sorrow [is] devised . . . . to evolve
The moral qualities in Man—how else?
To make him love in turn and be beloved,
Creative and self-sacrificing too,
And thus eventually God-like.

But this question is too complicated for fuller discussion in the present article.

Finally, Browning does not hesitate to face that wonderful and terrible experience, imaged in the East by Shiva, the destroyer—the shattering and destruction of forms in order that the Spirit may be set free. He recognises that the ceaseless changes of earth, whether they take the shape of a Messina earthquake or of the appearance of our first grey hairs, are meant to teach us that life is not in the form, but in the spirit; that:

The One endures, the Many change and pass.

Attachment to form is the cause of all earthly suffering, of all earthly mistakes. Indeed, without it there would be no earth at all; for when we cease to attach ourselves to Māyā, then Māyā will no longer exist for us.

Browning often dwells upon the need of periodical cataclysms, especially in matters of religion. The Pope, though recognising the value of creeds, questions himself thus:

As we broke up the old faith of the world,
Have we, next age, to break up this the new—

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Faith in the thing grown faith in the report,
Whence, need to bravely disbelieve report,
Through increased faith in the thing reports belie ?
. . . . . .
Correct the portrait by the living face,
Man's God by God's God in the mind of Man ?

(*The Ring and the Book* x, 1863.)

This is the same question with which Tennyson deals in his late poem of *Akbar's Dream*. Again the wise old Pope, speaking of the uses of Purgatory to the criminal Guido, calls it :

That sad, obscure, sequestered state
Where God *unmakes* but to remake the soul.

(*Ibid*, 2129.)

The detachment from forms, conventions, prejudices, limitations —all the trammels which our own past has woven around us—is, as every Theosophist must realise, the hardest of the many difficult tasks that await us. But there is comfort in the thought that the harder includes the lighter, and that this detachment, once gained, will help our upward progress as the casting out of ballast helps the ascent of the balloon. Browning, as usual, inspires us with hope that "such end shall be". In one glorious passage he sums up his belief in the future of mankind, and his reason for that belief :

For men begin to pass their nature's bound
And find new hopes and cares, which still supplant
Their proper joys and griefs ; they grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good : while peace
Rises within them ever more and more.

(*Paracelsus*, 777.)

MARGARET L. LEE.

We rejoice in life because it seems to be carrying us somewhere ; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy.—
Phillips Brooks.

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THE MONK.

I was working on the Seventh Panel when I first fell into trance. This Panel was to stand behind the Crucifix on the High Altar, the Cross of which was made of ebony, and the Christ of ivory: and my seventh painting, which set forth the Resurrection, was designed to glow with a gold of glory about that symbol of anguish and of hope.

For thirty years I had labored at the panels, set three on either side of the crucifix in the carved and gilded screen that ran round the altar—praying, fasting, mortifying myself that I might be purified to enter upon things so holy, and with no dark thought to disturb me in latter years, save sometimes the question whether the great delight I had in my work were not unmeet for a wayfarer in this place of sin and pain. But in serving God there must always be joy, and my joy was the humblest in kind. The high triumphs that spring from difficult conquest, from austerities that overcome the trammels of the flesh, were by my superiors denied me; and many of my brothers in the monastery (who trod a bitter path of cruel sacrifice, of fierce temptation) reached to ecstasies, to perfections, to unions, that must be ever beyond my attaining.

In youth I had studied my art in the schools, had gone from master to master, had led a drawling and a careless life, and when I took the monkish garb it was from hotness of impetuosity to scale the ladders of Divine Love, it was from sharpness of curiosity to explore regions of wider sensation, passing out to them if need be by the extremest penances and the cruellest martyrdoms. But my Superiors interpreted this fire in me as pride, as vanity, as self-seeking: I who was steeped in worldliness aspired, they said, to sudden heights which could only be reached with bleeding feet after long years of toil—I who was unprepared, unpurified, proposed to adventure myself unarmed in the dreadful dangers of spiritual conflict. For my humility, therefore, all the glorious ardors of my order were denied me—the wrestlings in the world with evil and with plague, the wrestlings in the cloister with the hosts of Satan, who troubles only souls that have progressed some way. I must learn the virtues of meekness, of patience, of obedience, I must understand that the meanest service I was

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allowed to render was a grace too great for my unworthiness. I was therefore bidden to use the gift I had despised in the worship of God.

With raging disappointment and at first with smouldering rebellion, I took the lower path. They gave me permission to paint in the church, since in its dim and colored light the finished pictures were to be seen, and I labored there all the hours of the day, ceasing only for the Holy Offices when the organ thundered its tides of inspiration through the church. Living thus so close to mysteries that transcend our farthest imagination, and to a Love unbounded by space or time, it was small wonder that the evil in my heart ebbed quietly away, and that the whole energies of my existence centred themselves in these panels, which were the task entrusted to me from above. Not a stitch in the Virgin's robe but had been born out of prayer, not a flower at her feet but had been watered by tears of adoration. I needed no models; I understood how to draw, and the figures of the Virgin and the Savior and the Saints moved about me dimly always. Living people would have come as a barrier, coarse and material, between me and this vision, born in the light that fell from the great rose-windows, in an atmosphere heavy with faint and holy color. My imaginations must be interpreted without intermediary, adapted to their setting, and they claimed from my brush sombre and glowing hues, and illumination in gold of the detail in the darker parts. I had also to consider how the light of the great candles burning on the altar would affect my color, but it was only in the beginning that these technical matters touched me at all. After a while my hand instinctively obeyed some spiritual dictation, and I lived so much in the world I was creating that I saw its every feature as distinctly as we see the features of this material world; more distinctly, with an added poignancy, with a sharper intensity, since all my passion and fervor of worship, all my vital fire, were concentrated in those few yards' space. And so every smallest thing in my panel became a living friend in a landscape familiar and holy.

Sometimes, as the years went by, it seemed that I actually walked in that rich and sombre world of my making under its golden canopies, that I trod the Wilderness of Temptation, and the

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Garden of Gethsemane, and held converse with the Shepherds abiding in the fields. Too high an honor it was that I should be permitted to touch that sacred ground even in dream, and even in dream to see in living guise the face of the Virgin and of the Child. Only I came with so tender a reverence, with so fervent a worship, that I fancied my presence might pass without presumption about that holy spot. So with time, as the panels grew under my hand, I began to live more and more in their country which gradually expanded for the Savior's treading: until at last I came to do the final panel—the Resurrection.

As I have said, it was to be a golden glow behind the ebony cross with its Figure of ivory, the light of heaven flashing behind the agony of earth. The Christ I painted rose glorified and shining out of the grave, floating up to the New Jerusalem as visioned by S. John the Divine.

I had painted some of this panel set against the screen that my illumination and design should harmonise with the gilded carving of the canopied framework. Whether it was that the high nature of my subject raptured me, or whether the dazzle of its glory numbed my powers, it is certain that manual labor became more and more difficult, and the desire more and more urgent to absorb and lose myself in this radiance. A decade had passed since this panel was begun, and half was not finished yet, and I knew not how to resist, or whether to resist the fervor of adoration that came to me in meditating on the risen Christ.

Then it was that I first passed into trance, and the brother who was grinding my colors told me afterwards that he saw a pale vapor issuing out of my mouth, which floated towards the picture and vanished in its gold.

Now it is sometimes said that the soul may take visible shape when the body is in sleep or in trance, appearing in different guise to different beholders. I have no knowledge if this may be, but learned men have given it as true, and certain it is that when my senses returned I had the dim memory of some transcendent experience. Since my mental body had dwelt so continuously in these scenes of Christ's life, it seemed not hard to believe that my spiritual body might reach in a more mystical union that plane

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outside time, wherein all the past lives eternally, which holds and stores the vital records of all events and emotions. Not only, then, in dream or in imagination did I tread the landscape of Palestine: I believed that my soul became an actual and intimate partaker in the bliss of that blessed time when Christ walked as man among men.

I passed now frequently into trance, counting only as life those periods when the soul went beyond the bounds of the body. Now, too, many of the brothers had seen this vapor issuing from my mouth, and floating into the gold of the panel. It happened not only in the church at prayer, but sometimes at meat, or as I meditated in the cloister: I would become stiff, rigid, insensible, while my soul walked in the garden of the Saints. At the end this marvel came to the ears of our Head.

He sent for me to go to him, and when I saw him, so venerable, so compassionate, my heart misgave me. How had I offended? In neglecting perhaps the duties that lay closest, for presumptuous intrusions upon ground too holy for my feet? Or had Satan invented some subtle lure for the senses which had woven illusions about my brain?

The Head spoke to me gently, questioning, bidding me tell him as best I could how my soul was taken with these impetuosities—having me describe the landscape that my soul seemed to attain, which was indeed only the landscape of my panels, but transfigured—asking me of my visions, which were indeed only the visions I had painted, but glorified almost past recognition. This finished, he shook his head, murmuring of the snares and pits that on every side beset our feet. And after that he said how I was trapped like a bird, and prisoned in a gilded cage of my own devising: how I had built myself thickness after thickness within the rigid walls of my own conceptions, cramping my stature to suit their narrowness and with preconceived notions blocking the way to the Truth. "It is no strange matter, my son, that your soul should go out into this little world of your making: I myself have seen the vapor passing over: and as we know that every material thing is held together by unseen and unthinkable forces, so it need not puzzle us that this essential force of your being should animate the material work of your creation. But it is a grievous matter,

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for if we are entangled in our works, they drag us by their material nature into blindness and falsities: thus, you thought yourself to be scaling heaven, when you were only climbing the ladder of your own brain. Even for this climbing you needed heaven's guidance: heaven I doubt not was with you in your labor; but you have made this labor a prison, when you should have stood aloof and free; you have bound yourself with the bondage of things. Now that the moment has come for the soul's flight beyond, you have closed every door and window, and clipped her wings, so that like a maimed thing she must droop in a world she has outgrown, unable to soar into the empyrean that should be hers by right of her task courageously done."

At that the horror of my past blindness so darkened me that the full realisation of what I had lost was for a while delayed. I did not question his words, for it was as if the sun had suddenly risen, and shown me in its small nakedness the narrow place in which I had been stumbling. How low the mind that could have rested satisfied in so little room! This too when the time had come for splendid battle and for glorious experience: when I was to have been admitted to the sublime austerities and extremer abnegations. The pitifulness of my self-conceit abased me to the dust. I had used heaven's radiance to light little candles to my own egoism; I had striven to net the Mystery of Mysteries in the meshes of my own personality. What expiation would purge so black a sacrilege?

The Head seemed to guess my thought: "My son, that which you deemed your glory will become your shame. You will still fall into trance, and the soul will still go its accustomed path into its little narrow prison. I know this is the effect of past cause, and cannot be accounted expiation: yet in the Mercy of God the very soreness of this effect may bring expiation in its train, and help you at last to break away from the bonds of your outworn conceptions."

"Let me destroy the paintings, holy father, let me wash out all trace of my sin," I murmured brokenly, "if the material object is obliterated, its spiritual counterpart may gradually fail to persist."

He hesitated, and then said gently: "If the soul cannot otherwise be freed, it must even be so. This matter I will leave to higher direction than mine. Act therefore as your conscience,

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prompted from on high, bids you to act. But remember I would rather have you lure the soul by a less violent means, by continual prayer, by meditations on the mysteries transcending the imagination of your paintings, by penances, too, as I shall direct. For your panels were a stage in the pilgrimage, a necessary stage, a little cairn set up to show where God had visited you: and all would have been well, if you had not chained yourself to the spot."

If bitterness of sorrow, if long and cruel wrestlings of the spirit brought expiation, surely some measure of my sin would have been purged away; but as the flesh grew weaker—age had come upon me in one hour—the soul, instead of gaining additional strength, seemed less able to free itself from the familiar conceptions in which it was embedded. Now I was falling continually into trance, and from old habit my soul was continually drawn to walk the narrow pathway of my own imaginations.

Then when I knew that death must be near, and I had not yet disentangled myself, I determined to avail myself of the permission of the Head, and to destroy the panels: otherwise it seemed to me that my soul must inhabit them for thousands of years perhaps, until time brought the church to ruin, until the colors faded and peeled off in flakes, and my prison, crumbling to dust, allowed at last the unhappy Spirit to escape into a wider air.

So I brought with me knives to scrape off the gold, and oils and chemicals to wash the paint away. I knew it would tax me to the uttermost, for my feebleness was great, but the knowledge of coming death added fuel to my eagerness. As my knife was on the gold of the panel, a penitent came and knelt at the altar steps.

It was the face of one who had gone through deeps of suffering, and anguish was sharp-cut on her face. I would not break on her prayer with the noise of my scraping, but watched her from behind the Crucifix till she should have done. And first she looked from panel to panel, and seemed to drink in life as she looked, and then her eyes rested on the Crucifix with the glow of Resurrection behind, and her face became rapt so that I thought perhaps an angel had entered unawares.

When she rose from her knees I followed her feebly into one of the side aisles. I felt she had a message for me, and I must speak with her. "You are in great sorrow, my daughter?" I asked her.

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"I *was* in great sorrow, father," she answered, "but as I knelt on the altar-steps a great love and a great peace seemed to breathe out upon me from the Virgin and the Savior and the Saints that are upon the altar-screen, so that I was lifted up away from my pain, and given surpassing comfort."

I spoke eagerly: "You think these paintings helped you?"

"The soul is very weak, father," she said, "of itself it knows not how to reach up to the mysteries of the faith: but the beauty that is built out of spiritual experience seems to open a pathway for our stumbling aspirations, and we are able sometimes to pass along it into the Beyond."

"Into the Beyond," I repeated; "the Beauty does not hold and entangle you, it does not encumber your feet?"

"No," she answered, "for I think no soul could rest satisfied, could make a home, in the imaginations of another soul. Only the painter himself could dwell in his picture. And indeed," she added, "the paintings behind the altar are alive with such intensity that one might almost believe a living soul breathed from them to give strength and courage to unhappy creatures like myself, to re-awaken the glow of forgotten hopes, to re-kindle the ancient fires."

She knelt for my blessing, and passed out. Was her message indeed the message of an angel?

Now I understood how the expiation of my sin was to be accomplished; I saw in a flash of vision the purgatory where my soul was to abide. Here in this church, in this prison of my making, my soul should linger out the unending years, till time at last crumbled all to dust, bearing ever the torment of unsatisfied thirst for the great spaces, for the divine raptures, but permitted in tender humility to give help to those unhappy brothers who, broken and doubting, knelt before the Crucifix in a last agony of despair.

Feebly I crawled to the Crucifix, and with dimmed eyes looked into the narrow space which for untold æons I should inhabit. Then the little Christ-Child I had made in the panel smiled and stretched out his arms to me.

ETHEL ROLT WHEELER.

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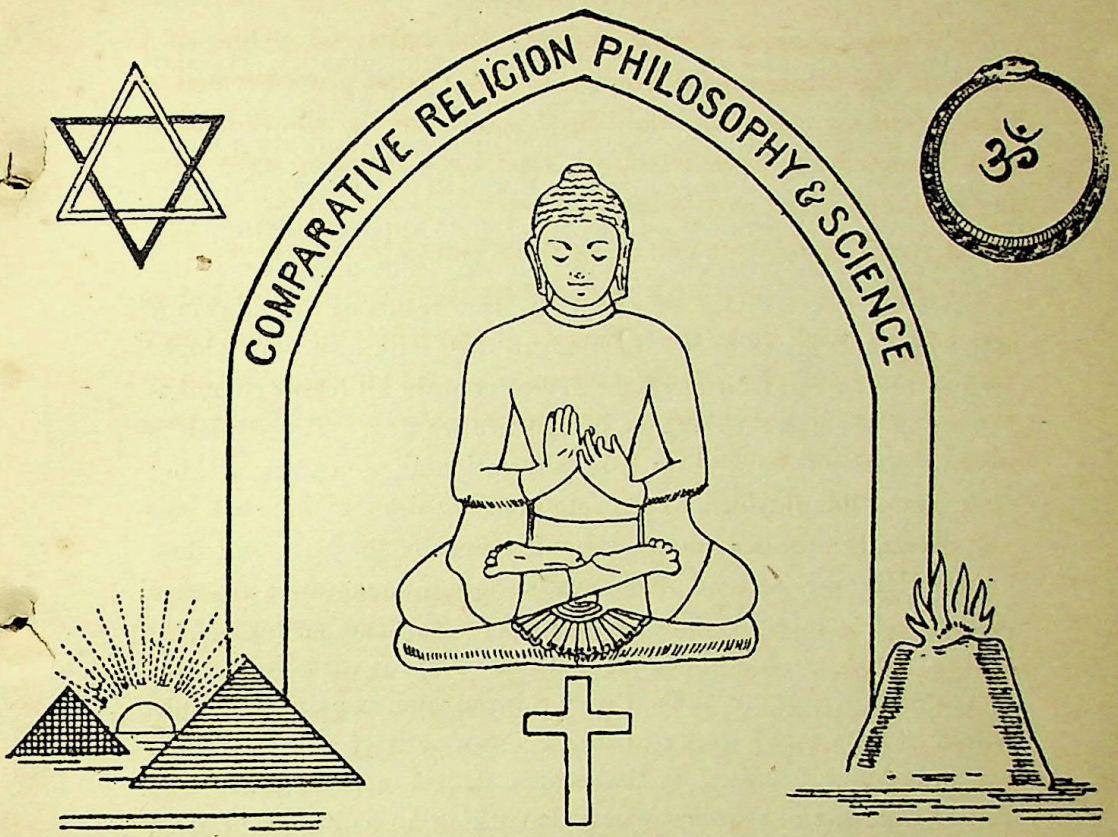

THE SCIENCE OF PEACE.

VI. The Answer.

(*Concluded from p.* 694.)

WE have been travelling in the realm of duality, have been studying Self and Not-Self, Spirit and Bodies. We sought the Universal Self, the Universal Ego, the abstract or inner Self, the Pratyagātmā, the Self of all Selves. We studied Mūlaprakṛti, matter in its essence, embodiment of manyness as the Self is the type of unity. Then we turned to the concrete separated Selves, the Jīvas, the fragments, the Spirits. And then to the Bodies in which the Jīvas dwell, in which they work in this so-far fivefold universe. All is in the realm of duality, for even over against the Self the Not-Self appears. We must now seek the region in which duality disappears, and realise that from the centre it has never been seen; however real it may seem while we wander round the circumference, from the centre it is ever recognised as illusion. As all 'I's vanish into the one 'I,' so all forms vanish

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into the 'Not-I,' and we have again the primary duality, 'I' and 'Not-I,' Self and Not-Self, and from that the Oneness.

We have seen that matter is only limitation, limitation made by the Self, imposed *on* the Self *by* the Self. It has no independent Being, is dependent on the Self for its apparent Being, and is in very truth not-Being, non-existence. The limitation is the outcome of the activity of the Self, the result of his thinking, extension and resistance are due to his will. In any single system the thought-forms of the Logos contain all lesser thought-forms; in them we think, as in His life we live. That which is seen as matter from without is manifestation as seen from within; matter is a thought-form expressing manifestation.

These limitations imposed by the Self on the Self, and then by the Highest Self on all separated Selves, make up a universe with all its contents. The Jīva works after the pattern of his Logos, and by his thought identifies himself with form. He delights in identifying himself with a form, and exclaims triumphantly: "I am this," thus realising his own activity; after a while, he finds himself limited by that which at first intensified his Self-consciousness, and then he rejects that which he had appropriated, casting it away with the repudiation: "I am not this." Still seeking Self-realisation, he identifies himself with a finer form as his Self-expression, and again joyfully cries: "I am this," to be again disappointed, again to reject it as insufficient. And so he passes from form to form, identifying himself with each, and again denying it as a sufficient expression of himself, lured to the identification by the increased joy of vivider living, forced to repudiate by the sense of imperfect Self-expression; and this ever-repeated assertion and denial are evolution, are the world-process, when seen collectively.

The charm of feeling "I am this" draws him on from stage to stage. He is in the mineral kingdom, and joys in it till, hungry for more experience, he cries: "I am not this immovable thing; I am motion, not this!" He goes on into the vegetable kingdom, and more of himself is expressible therein, and he exults: "I am this." After æons of time, he is satiated with it, and saying: "I am not this" he frees himself into the animal, and experiences the joy of its life: "I am this." Once

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more he denies it, and passes into the human kingdom, and there rests content for a time: "I am this." Thus evolution is seen summed up, and is the alternation of these two statements. "I am this," "I am not this." The first binds; the second liberates. Identity and non-identity are the ever-repeated steps made by the Self in seeking Self-realisation. Fichte caught this idea and summed up the world-process in the two statements, but failed fully to link them.

When the Self is satiated with the human stage, and declares: "I am not this," then may come liberation, mukṭi, and, if he wills no further experience in forms, he may retire from manifestation for immense periods of time, identifying himself with the Logos, but withdrawing from His activity. Or, knowing himself as free, Self-realised, he may accept voluntarily Self-expression in forms without Self-identification therewith, preserving ever an inner freedom, "I am not this," while outwardly linking himself with the forms for the helping of other Jīvas, who remain still in bondage. Then he may identify himself with his Logos in full consciousness, and turn the wheel of life so long as He turns it.

The Logos, again, is the Logos of a system, and many systems linked together are presided over by a Logos of a higher grade, as in the material universe many systems circle round a central sun. Each Logos, grade above grade, wins Self-realisation by the same process, as He limits Himself by Self-identification with His worlds, and frees Himself by repudiating them and asserting His inner liberty. And thus we rise, step by step to the conception of the Inner Self, the Eternal with attributes, Saguṇa Brahman, the manifested Universal One, in whom all lesser Selves find their unity. This vast ladder of ever-widening Selves leads us to the One Self, the Universal 'I,' and all that it cognises is the universal 'Not I.' Up to that high stage duality persists, but beyond this stage is no Higher Self, and this Highest Self has imposed upon Himself a limitation when He has identified Himself with His own thought: "This is I." When He flings off that limitation, declaring "This is not I", there is uttermost liberty, and the triumphant assertion: "There is only I". The thought of the Self limits Himself; the thought of the Self frees Himself; and the Not-Self merges in the Self through its denial

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by the One whose affirmation gave it a transient existence. As the system of each Logos vanishes when He indraws His Breath that gave and maintained its existences, so do all systems vanish in the repudiation of the Supreme Self. Kosmic Activity is caused by His willing; kosmic solution is caused by His quiescence; dissolution is the ceasing of the Self-imposed limitation, the kosmic pralaya.

The Absolute, the No-Number, is the summation of the One and the Many; in it are ever all pasts, all presents, and all futures simultaneously co-existing; all actuals and all potentials, all possibilities and all realisations, therein never cease to be, equally unmanifest in fact, equally manifest ideally. There can be nothing outside it; it is the All, the Totality, unchanging, still. Universes arise in it, universes dissolve in it, but itself ever is. Changes are within it, but itself changes not.

There is a Samskṛt word which contains in the unity of a single sound the "I am this" and the "I am not this," a sound which is the word-symbol of the Absolute.

In Samskṛt these two sentences can be thrown into one: *Aham*, I, *etat*, this; *na*, not; for the 'aham' carries the 'am' implicitly within it.

Samskṛt is a language in which natural facts are expressed in sounds which are creative; every Name of a Great Being expresses the Being, every letter a fact. There are names which are "Words of Power," which are not descriptive but creative. Hence the secrecy with which names have been concealed; names bind and loose. "Why askest thou my name, seeing it is secret?" asks an "Angel" of the Hebrew wrestler. Words of Power were known to the Egyptians, the early Americans, the Hebrews, the Hinḍūs, the Gnostics. They are graven on Gnostics gems, names meaningless to the modern mind but potent in the speech of one who knows. They are words compacted of letters each one of which expresses a fact; when the relation of the facts to each other is a vital truth then the letters expressing the facts make a Word of Power. The use of the Word summons the forces of nature connected with the facts expressed in its component letters. Such Words are potent, magical.

Now what Samskṛt word sums up all evolution, all becoming, all time, all eternity? The Veḍas, the Upaniṣhaṭs, declare that

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there is such a word, and also that the three letters of this word are severally indicative of the three states of consciousness. This word is AUM.

Let us follow out the meaning of each letter, according to immemorial custom.

A. This, the first vowel, stands for the Self, the Aham, the 'I'.

U. This, the last true vowel, stands for the Not-Self. "I am the first and the last," says the Christ. "I am the A and the U, the Self and the Not-Self".

M. This is the *ma*, the negative, equivalent to *na*, not. We have then the Self, the Not-Self, and the Negation summed up in the Aum; otherwise put, in Bhagavān Dās' formula, *aham*, I; *etat*, this; *na*, not. This phrase, *aham-etat-na*, the Self, the Not-Self, the Negation, is taken, and the three letters representing it are made into a Word of Power, in which all is summed up. The word may be pronounced as a unity or as a triplicity—and in many other ways—for the A and U combined are, in the Samskṛt, O, and the lips close on the M, giving a single sound, "the one syllable"; or it may be separated into three, A, the Self; U, the Not-Self; M, the Negation. As one syllable it is the Absolute, the All; as three syllables it is the Becoming, the world-process. The word becomes a phrase, the phrase a teaching. Hence it is spoken of as requiring a 'key.' A word containing manifold meanings may be unlocked by a key, and then Scriptures become luminous and the difficult plain.

Origen spoke of the Hebrew and Christian Scriptures as having three general meanings:

1. The Historical, for 'carnal' men, *i.e.*, for the ordinary men of the world.

2. The Intellectual, for the learned, the meaning being hidden under symbols, as in the case of Abraham and Sarah, given in *Galatians*: "Which things are an allegory".

3. The Spiritual, only discernible by the spiritual man. The use of this key is only to be found by the unfolding of the spiritual nature in man, the realisation of the One.

Each must for himself seek the key and find it. One search and one finding are chronicled in the book on which these articles

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are a comment. Some may be aided by that experience of one, others not. For those who may be aided by it is it written.

Can we now answer the question: Why are we here? Is it not by the Will to know and to Experience? The Will to define and to make manifest that which is vague, indeterminate, unmanifest? The separated Self demands a definition of the thronging vaguenesses around him; as he becomes separate, he becomes limited, knowing that he lives, but demanding self-definition, self-realisation, in all places and all times. He knows the universal, he wills to know the particular, for without knowledge of the particular how shall the universal be truly known?

Why does a Logos will to bring a universe into being? From His determinate will to define Himself; He identifies Himself with His universe, knowing Himself as 'This'; He then realises that He is not This, but part of a Life vaster than His own. The ending of His universe by His repudiation of it is the mukṭi, the liberation, of a Logos. On the lower plane we imitate Him in the identification and the repudiation, and we reach up to Him as He to a mightier yet. We were in the beginning of our separation but conscious of a vague general 'am'; the physical plane first yields us the consciousness of an 'I,' separate from 'others,' and plane after plane expands that 'I' without losing its definition. The desire to define ourselves, to realise ourselves, brings us into the universe, the longing for self-dependent existence, for realisation of life. The weariness of a particular body may impose upon us the illusion that we do not wish to live, but no movement in the Not-I can change the determined will of the I. Even when the body for a moment has its way and slays itself, the craving of the I for more life drives it back into re-incarnation, to the taking of a fresh body. The Self is resolute to realise itself, and till this is done it will remain embodied.

Thus we find the partial truth in the former limited answers. There is a Creator and a Created, for the Logos is the Creator of all forms in His universe, and we live and move in His thoughts. There is duality right up to the high plane where the Self and Not-Self face each other, approaching and retreating; we identify ourselves with our Logos, and realise that He merges in a greater than Himself, until we see that He and we are parts of the primal

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manifestation, and in identity with the Universal Self we find ourselves in the Peace. And we learn that Being realises its own antithesis in Non-Being, an antithesis not outside but within itself, and there, finally, there is only the 'I,' Myself and not another.

In that centre alone is Peace, but each liberation from a particular Not-Self is accompanied with a partial peace, with a partial Self-realisation, a partial freedom. While we wander round the circumference there must be turmoil and unrest, trouble and agitation. But when we glimpse the thought of the centre, its peace rays out upon us, if but for a moment. The turmoil is felt as a passing unreality with which we are amusing ourselves for a moment; pleasure and pain are seen as reflexions in the Not-Self of the Bliss of the Self; the momentary Self-realisation brings a wonderful Peace, and the turmoil is never again wholly bewildering or crushing. In the worst anguish of the Not-Self we say with a smile: "This is not I," and the phrase becomes a conviction, and the conviction grows deeper and deeper, till it is more and more a reality and the rest a mirage and a dream.

To that Peace in Eternity may we all come and therein may we abide.

ANNIE BESANT.

[Readers who take pleasure in these lines of thought will be glad to know that the author of *The Science of Peace* has in the press a translation of the *Pranavavada*, the transcription of which he described, with the curious circumstances surrounding it, some years ago. The book will be in two volumes, of from 400 to 500 pages each.]

FATE AND I.

Since I bar my door to Hate,
What have I to fear, O Fate?

Since I fear not—Fate, I vow,
I the ruler am, not thou!

—*E. W. Wilcox.*

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GHAZZĀLĪ[1] "ON THE SOUL."

(A Free Rendering).

"We equalised and breathed into it with our Breath."

THE action that produces the highest degree of purification and moderation of temperament that is possible for the soul is called *equalisation*; the place of lodgment of the soul of Adam was moist clay, with which his skeleton was built; that of his descendants is the germ of life within the man. In the world, there are solid substances like mud and stone, or liquids like water. Fire does not kindle either of these or the compounds of these. Fire has no effect on mud, till it undergoes modification and becomes by natural process a regular vegetable. Man eats and assimilates the vegetable; it becomes his blood and humours. By a process of extraction, the essence of that blood becomes the germ within man. Within the womb of the future mother the constitution of this germ is still further tempered, so that it becomes suitable to be the habitat of the soul. This process is very like the ignition of the wick of a lamp, which when soaked sufficiently well in oil becomes fit to hold a flame. In short, when the germ attains its highest perfection and equalisation of temperament, it becomes deserving of a soul that might take possession of it. Then what is lacking that the great Benefactor and Giver who gives to every one his due, should not give to the embryo the soul that it is fit to hold? By equalisation is thus meant the process that the germ undergoes, till it becomes fit to hold the soul.

The Breathing. This refers to the cause by which the wick (embryo) becomes lighted with the flame of the soul. When a blower blows on a burning piece of tinder, it bursts into flame. Breathing therefore is the cause of the flame. The cause that is

[1]Ghazzali, or Ghazali (Imam Muhammad) who is also entitled Hujjat-ul-Islam, is the surname of Abu Hamid Muhammad Zain-uddin-al-Tusi, one of the greatest and most celebrated Musalman doctors, and author of a treatise on the different classes of science which concern religion, and many other works. He was born in A. D. 1058 (A. H. 450) in a village called Ghazzala in Tus, whence he and his almost as celebrated brother, Imam Ahmad, derived their names of Ghazzali. He died at the age of fifty-five, after writing no less than ninety-nine works, mostly in Arabic, but a few in Persian. This is a free translation of a treatise of his which, so far as we are aware, has not previously been rendered into English. The quaintness of its illustrations will interest our readers; and we welcome it the more because it is so rarely that we are able to obtain anything in the way of a contribution from our Muhammadan members.—Asst. Ed.

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thus fixed is an unsuitable expression in the case of God, and therefore the effect is here taken for the cause.

The *Quran* says: "God became wrath with them and thus took vengeance." Now anger is an emotion that affects the temperament of the angry person, so much so that he feels distressed at it. This is impossible in the case of God. Here therefore the effect of anger is meant; the person who is the subject on whom the anger is vented is annihilated. Thus the effect of anger is taken for the cause. Similarly the cause from which the effect (breathing) is brought about is taken for the breathing itself. There is no actual blowing in of breath.

The Wick and the Flame. This is the conjunction of two attributes. One attribute is that of real acting or creating, and the other the existence of a temperament fit to receive the soul. The name of the Actor is the Great Bestower; and He bestows things on those who really require them and are fit to receive them. He gives existence to that which has the fitness to receive existence. He has another attribute called the Power. He is like the sun which lights up things which have the fitness to show themselves off, when there is nothing between them and the sun. The attribute to receive is thus the transparency of the thing itself. A mirror is tarnished. There may be faces in front of it, but they are not reflected in it. The furbisher begins to furbish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it; in fact, the faces are created in the mirror. Similarly, as the germ develops into an embryo and the embryo attains its equalisation of temperament and perfection, the soul too appears in it from the Creator of the soul. There is no change in the Creator, just as there was no change in the face that was reflected in the mirror, immediately the mirror became bright. To say that the soul was created then only, and did not exist before, is a mistake. The non-reflexion of a face in a mirror does not point to its non-existence before the mirror became bright.

The Great Beneficence. When water falls on the hand from a vessel, the particles of water separate themselves from the vessel and fall on the hand. This is not an apt illustration of God's beneficence. It is however comparable to the sun, which

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lights the walls of a house. People incorrectly assume that the rays separate themselves from the sun and attach themselves to things or spread themselves on the walls. The light of the sun is the cause of the appearance of a thing which is a fit receptacle for the sun's rays, though it might be less reflected in a wall. It is like the reflexion of a face in the mirror. The face does not detach itself from the person, and attach itself to the mirror. The face of a man becomes the cause of existence of the face in the mirror, which is fit to reflect it. There is no detachment on one hand and attachment on the other. In things that have aptitude to assume existence, the cause of their existence is the *beneficence* of God.

What is the Soul? This is a question the answer to which the Prophet was prohibited from giving in the case of unfit persons. To those that are fit to understand there is no prohibition. The soul is not a substance that has been poured into the body, like water into a vessel. It is not an extension that exists in the heart and brain of man like blackness in a black thing or knowledge in the knower. It is on the other hand an essence that knows itself and its Creator and enquires into causes and effects.

Knowledge is extension. If the soul were extension, then the existence of extension upon extension would become possible. This, however, is an impossibility in the view of philosophers. There is another proof that it is an essence and not an extension. An extension possesses only one attribute, being one dimension of a thing; but the soul has two opposite attributes; while it knows itself, it knows its Maker also. It is not a body. A body is capable of being divided. If soul were capable of division, or breaking up, there would be knowledge in one part of it and ignorance in another. It would thus be cognisant and ignorant of the same thing at the same time. Knowledge and ignorance of one and the same thing at one and the same time is impossible.

Thus it is one; it has no parts, and it is a thing that cannot be divided. The word *part* is unsuitable, for part implies a whole, and no whole exists here. It may be a part in the sense that one is a part of ten; for when all parts are taken which exist in ten, then one will be one of the parts. Take the whole creation, or

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those things that constitute the existence of men; their soul will be one of them.

How it exists. It is neither within nor without the body; it is neither separate from it nor connected with it. It has been proved that soul is neither corporeal nor spatial. When it is neither of these, then the question of its connexion or separateness is as much unconnected with it as the question of ignorance or knowledge with a mineral. A mineral is neither cognisant nor ignorant; for knowledge and ignorance, life is a condition; and when life itself is denied to a mineral, then whatever is dependent on life should also be denied.

The Soul's Direction. It is free from all the qualities of being contained in a space, connected with a body or particularised in a direction. These are the attributes or dimensions of a body; and when it is proved that soul is neither a body nor an extension of a body, then it is free from all those attributes.

The Forbidden Explanation. Common people cannot have the understanding of this. There are two sets of people—the common and the elect. The former cannot understand the attributes of God; how then can they understand the attributes of the soul? The Karamathians and the Hanbalis who are over-shadowed by materiality have become Corporealists, have denied the attributes of God Himself, and cannot understand how God can have no body. Those advanced a stage further have no doubt denied corporeality, but could not deny the attributes dependent on corporeality. They have fixed a direction. Then come the last—the Asharies and Mulāzilites, who have advanced the furthest and believe Him to be existence free from direction and dependence.

Why Mysteries are not for the Common People. The impression has gained ground amongst them that the attributes ascribed to the soul are impossible except in the case of God. A man runs the risk of being labelled heterodox, if he ascribes these attributes to the soul. They would think that the attributes peculiar to God are assumed not only for the soul, but for the personal self.

How the attributes are common to God, and others than God. They think it impossible that two things in space can occupy one and the same place at one and the same time. Similarly they think it impossible that two things can do so in non-space. In the

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first case (of two things in space) they think that their distinction would disappear, and they would coalesce into one. In the second case, they think that if one of the two things in non-space requires no space, their distinction would disappear. Two dimensions cannot occupy the same space. The objection is seemingly valid. It is a palpable mistake to suppose that distinction between two objects is made known on account of space. The distinction may be from three sources: from *space*—two things in two places are distinguishable; from *time*—two extensions in one essence in two different times are distinguishable; and the third from *definition*. Different extensions of one and the same object are distinguishable at one and the same time by mere description or definition, as, for example, saltness and moisture in a particular object. Time and space are one; but by mere description they are distinguishable. Knowledge and intention (Divine)—these are distinguishable by themselves by mere description or definition; otherwise the whole is one only. When extension of objects is imagined and distinguished, different objects, though they may not be in space, can be imagined and distinguished. It would appear that to give such attributes to soul is to bestow the attributes of God on it and to make the two similar. This is not so; no similarity is established between man and God when we speak of man as living, knowing, powerful, hearing, speaking, although those attributes belong to God also. Similarly to be non-spatial is not a peculiar attribute of God. The special attribute of God in which no one partakes is His Everlastingness. He is, by His essence, everlasting—by His essence, living, and so on. Everything else lives owing to Him and not by its essence. The essence of all things is nothingness; their existence is borrowed from God. God's existence is His essence and is not borrowed; everlastingness is the special attribute of God.

Breathed with our Breath. The question arises: "Why with our breath? and why is the breathing specified?" All things owe their existence to God; why this particularity in regard to soul?

In one place God has said: "I created man out of putrid mud, and told the angels 'I am going to create man out of mud'"; and then again He said: "When I properly tempered it, I breathed

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my spirit into it". What then is the meaning of this breathing? If it means that breath left God and joined man, then division in the nature of God becomes possible; but this cannot be. The answer to this question may be illustrated from the sun. If the sun says "I have given light to the earth," this will be correct. The earth, although there might have been little light in it, was not like the atmosphere. Thus Soul was free from space and dimensions; to become cognisant of everything was potential in it, although it has no comparison with God; but in other bodies there was nothing of the sort, and hence the particularity.

Spirit, the Command of God. The "world of command" is simply the world in which there is no measurement, estimate or delineation; and the world of creation is the world in which these qualities exist. It does not necessarily mean *invention.* The "world of command" is therefore the world which is above sense, thought, direction and space. There is no quantity in it, it does not come within the purview of measurement; but the world of creation is just the opposite of this. The souls of men and angels belong to the world of command.

Whether Soul is Created. Although a set of people believe that the soul is uncreated, I do not believe it. We say "the soul is not created" in the sense that it is not subject to measurement or division. But all the same it is created in the sense that it is not original and not everlasting. When the embryo becomes fit and suitable enough the Spirit manifests itself in it; just as in the mirror a face manifests itself immediately the mirror acquires sufficient brilliancy.

A face may be existent previously, but it does not appear in the mirror till the latter becomes fit for it. Immediately the mirror is furbished, it reflects the face.

After Separation. In virtue of connexion with bodies, souls acquire certain qualities, such as knowledge, ignorance, purity, impurity, good morals and the reverse. On account of the acquisition of these their separateness will remain, which was not the case before their connexion.

The Image of God. The word *surat* (image or face) has different meanings in Arabic. It means shape or combination of shapes, as of bodies which we sense. Sometimes it means *proposition*;

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one might speak of the *surat* or shape of a problem in Euclid. It may mean the image of a combination of circumstances. Here shape or *surat* is the metaphorical shape of the thing. It means the connexion between essence and attributes and actions. We have explained that soul is an essence; it is neither a body nor an extension. It is not an essence contained in space or direction; it is neither connected with nor detached from body; is neither within nor without the body. These things are in God also. Consider the attributes of God. The soul is living, knowing, powerful, willing, hearing, seeing, speaking. These are God's attributes also.

The Source of Man's Actions. It is *will* or *intention.* It manifests itself in mind, and then with the aid of the animal soul (which is a term for ethereal vapour) it circulates through the system and rises to the brain. From there it acts on the nerves which emanate from it, and reaches the arteries, veins and muscles. When the nerve absorbs it, the finger moves, and through the finger, the pen; then there is motion in ink, and then a form appears which originally was in will or intention. This form is according to the form in the treasure-house of our thought. Whoever has dived into the actions of God, and pondered over them and considered the skies and stars and their influences cannot but be struck with the thought that angels play the same part in the macrocosm as do our faculties in our microcosm; and that man's control over his body is very like God's control over the world.

Man has the same control over his *kalb* (mind) that God has over his *arsh*, the brain corresponding to *kurchi* and the senses to the angels, who are by nature obedient to their Owner and do not disobey Him, just as our senses do not disobey us. The organs and the muscles correspond to the skies; the power in the fingers corresponds to the nature with which the Creator has endowed every living creature. The paper, pen and ink (in our simile) are the elements through which combinations and dispersions manifest themselves. The mirror of our thought corresponds to the *loh-i-mahfuz* (the preserved Tablet).

He who has understood this will grasp the meaning of the tradition: "God created man in His own image". "He who understands his *nafs* (soul) understands his God." If the relations and correspondences described above are not understood man cannot

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from a knowledge of his *nafs*, understand his God. If God had not concentrated in man all the things that are in the world and had not made him a small model (a microcosm) and had not made him the *rub* (the ruler) of this microcosm, he would not have understood the great world and its *Rub* (ruler) who controls it with knowledge, power and wisdom, and would not have become cognisant of any of the attributes of God. By such a relation, *nafs* becomes one of the rungs of the ladder to the knowledge of the Maker of the *nafs*.

The Creation of the Prophet. The Prophet hath said: "God created souls two thousand years before the bodies." "I was before all the Prophets, but in mission the last of them all." "I was a Prophet when Adam was in clay and water." The first *Hadis* clearly shows that the soul is *non-eternal* and is a created object. At first blush, it would appear as if the souls were created before the bodies and they existed before them. It is however possible that the souls of angels are meant, and that the bodies referred to are *arsh*, *kurchi*, the heavens, stars, mud and water. Remember that the bodies of men *en masse* are insignificantly small in comparison with the body of the sun. The body of the sun is small beyond comparison with that of its heaven and with the heaven about it, and so on until finally we reach the *kurchi* in which all are contained. This latter is so small in comparison with the *arsh* of God, that there can be no comparison between the two. When all these are considered, the bodies of men *en masse* are so insignificantly small that they cannot be thought of. Remember also that the souls of men *en masse* are as small in comparison with the souls of angels, as their bodies *en masse* are in comparison with the body of the *alam* (from man to *arsh*). Their appearance would manifest to one endowed with the light of illumination as the flame of a wick in comparison with the fire that has enshrouded the whole *alam*. That fire is the souls of angels. There is a gradation amongst the angels. They are separate, and no two of them are in one rank, as in opposition to the souls of men, which in spite of their multiplicity are all one in kind and rank. Each angel is *sui generis*. God has made the angels say (in the *Quran*): "There is no one of us but hath his known place." "We are those having purity." The Prophet has said that none

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of those who are in *ruku* perform the *sijdah*; and none of those who are in *kiyam* perform their *ruku*. Verily there is none amongst them who hath not his appointed place. Thus the souls and the bodies mentioned in the *hadis* are the angels and the bodies in the creation. As for the second *hadis* "I am first in creation of the Prophets, but the last of them all", here by creation is meant the same estimate, plan or forecast which I have mentioned above. It does not mean "the bringing into existence"; for the Prophet never existed till he was born. The excellences and perfections that manifested themselves in him were first in the forecast of God, though last in point of manifestation, amongst the Prophets. This is the same as the Arabic saying: "First thought, then action." An engineer thinks of constructing a building. In the plan in his mind there exists a fully constructed and finished building; but it is only then that actual construction begins. So far as he is concerned, the fully-constructed house already exists in his thought; although material construction is his last act, there have been many stages from start to finish—the digging of foundations, the collection of materials, the raising of the walls, the putting up of the roof. These are mere intermediaries to bring his thought into full material existence.

What is the Object of Man's Existence? To know the excellence of proximity to God. This becomes known to us from the teaching of the Prophets. The foundation stone is first to be laid; when this is done the construction progresses upon it from stage to stage till the building is complete. In Adam the foundation was laid, and the finishing touch was given in the Prophet. This is the meaning of the saying that "he is the seal of the Prophets," for an addition to perfection is a defect. The perfection of our hand consists in one palm and five fingers. Just as a four-fingered man is defective, so is a six-fingered man. Perfection consists in five fingers and five alone; the sixth is an additional appendage and a defect. The Prophet has compared Prophetship to a building, which is all but complete for want of a brick. He was the last brick to give perfection to the building. Thus we see there cannot be an addition to a complete building and that (if there were) such an addition would be a defect. These things were in the forecast of God first, although they came last in the order of

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existence. As for the third *hadis*: "I was a Prophet while Adam was in mud and water," the explanation of this is in the same strain.

The creation of the children of Adam could not be complete until a perfect man was born amongst them—one who perfected the object of creation. In him we believe creation reached its perfection, when it accepted the blessed soul of the Prophet. God first makes an estimate and then brings it into objective existence, just as an engineer draws up a plan on paper or on a slate. The engineer draws up the plan with his pen, but it is the knowledge of the engineer that sets the pen in motion. Similarly God draws up his plans with the pen of His Power on the tablet of His knowledge. Remember that a tablet is simply an object which has the aptitude of being engraved upon; and a pen is the object which draws up figures on this tablet. This pen and tablet are not a reed and an oblong board. Materiality is not a condition of their existence. The pen and tablet of God must be suitable to His hand; they are free from material existence. The truth is they are spiritual essences.

KHAJA KHAN.

AT DUSK.

[Mr. Hamilton, who has lately joined the Theosophical Society, gave me this little poem, which had appeared in musical setting, for the *Theosophist*. ED.]

Adown the garden in the deep'ning dusk
I look, the rainbow glory of the flow'rs
Is gone, and they are gloom amid the gloom:
Only the white ones show and seem to shine
Starlike from out the shadowland. Dear God!
—When in the twilight of our troubled day,
Along life's garden we shall look our last
And see the glancing azure of its joys,
Its passions' scarlet glow, it prizes' gold
Into one greyness garnered—grant us, Thou,
As fast the shadows fall of nearing night,
That we may see some flowers show all white!

HENRY HAMILTON.

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THE BOOK OF DZYĀN.

THE copy of the Book of Dzyān, of which H. P. Blavatsky speaks as the foundation of the *Secret Doctrine*, is a volume of unknown antiquity, preserved in the rock-library hewn out of the side of a ravine in which two of the Masters live. It contains a single symbol on each page, and, when this is held in the hand of a qualified pupil, the scene indicated by the symbol rolls up before him as a living picture.

Descriptions of these pictures have been made from time to time, and one of these seems to be dealt with in the interesting note given below from the pen of Signor Giovanni Hoffman, Professor of Chinese and Japanese in Rome, and the author of a Manchurian grammar, who has been good enough to allow it to be printed in the *Theosophist*. He adds the information that Tzian's work, *Yu-Fu-King*, or "The Book of Secret Correspondences," is spoken of by Ma-tuan-lin in the book *Wen-King-tung-hao*, bk. 211, p. 27. [ED.]

Professor Hoffman writes:

Researches regarding the book of the *Secret Doctrine*, on the origin of the mysterious manuscript traced in ideographic characters on palm leaves, and, according to Madame Blavatsky, the source from whence she drew her *Secret Doctrine*; what here follows is that which I have learnt, as the result of my own researches.

Magic and Alchemy were both practised in China even before the time of Lao-ze, contemporary of Con-fu-ze; and these studies were revived by the Emperor Huang-ty, who reigned 2697 years B. C.

In the fourth century of our era, a Taoist or disciple of Lao-ze, the founder of the Tao, whose own name was Ly-tzian, retired to the mountains—probably of Tibet—in order to devote himself to meditation, and he relates that during his meditations the shade of the Emperor Huang-ty appeared to him and confided to his care a book entitled *Yu-Fu-King*, or *The Book of Secret Correspondences*, with the injunction to impart its contents to the Taoists. Ma-tuan-lin, the celebrated historian of the Thang dynasty, speaks of this book and of the apparition which appeared

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to Tzian (in Tibetan Dzyan); but he adds that the work is but "*incomprehensible gibberish, without head or tail.*"

I maintain that Tzian must have communicated the secret of this his doctrine to the tzianite priesthood—a purely taoistic one, inasmuch as it teaches the idea of "The Being" and "Non-Being" (The Absolute) which is the fundamental principle of the Lao-ze Cosmogony, of which I spoke in the introduction to my lectures on the Chinese language at the Royal Institute of Languages at Naples, and this is also diffusively mentioned by Professor Puini in his great work *Buḍḍha, Confucius, and Laoze*, published in Florence in 1878—that is, ten years previous to the date at which Madame Blavatsky published her *Secret Doctrine*.

She has therefore the merit of having re-arranged the shapeless mass of the aphorisms of Dzyan or Tzian; but the doctrine exposed in these applies entirely to the Lao-ze School, and in no wise to the veḍic, as she wished it to be believed.

In China we find the most ancient source of Science and Religion, one far anterior to that of the *Veḍas*; and certainly even the Pythagoric Arithmetic is but a plagiarism of the ancient Chinese arithmetic, while the gymnosophistic Masters of Pi-ta-guru (Pythagoras) teach that the Science of Numbers was communicated to them by a people inhabiting the north of the Alpine plains of Tibet—therefore, by the Chinese.

This is in fact what I have clearly shown when speaking of the morphological origin of our own numbers, which still bear all the traces of their Chinese outlines.

I am delighted to hear that there are people competent to interest themselves in so important a question, and to contribute my own modest quota from pure interest in the cause of truth.

The Tarot is an inexhaustible source of religious, scientific, archæological, philosophical, historical, esoteric and magical knowledge; and on each of these subjects provides matter to furnish books of revelations which each day become still more voluminous and complete.

[I have to thank the Baroness Julia L. Rosenkranz and Mr. Max Gysi for the above. Ed.]

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THE TETRAKTYS.

THE symbology of numbers becomes, in its highest application, an attempt to translate mystical arithmetic into states of human or divine consciousness. Too often the remarks on numbers that are found in the various books are mere collections of isolated facts and coincidences, with no attempt to show that they are causally related or to weld them into one coherent whole. Until it is possible to state the subject in terms of individual psychology or of a cosmic philosophy, it cannot claim to rank higher than other fragments of old world superstitions and unscientific folklore.

It is not sufficient to assert on the authority of some ancient or modern writer that a given number has this or that meaning; for such an appeal to authority is only a shade better than superstition. It is necessary to show how the number is evolved, and that by analysis and synthesis the alleged meaning is inherent in the very constitution of the number. To some extent this is possible with the simpler numbers, although the whole subject is surrounded with great difficulty, and the higher the number the more complex is the task.

Subba Rao, in his *Discourses on the Bhagavaḍ Gīṭā*, says:

"The real Saṅkhya Philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldæan system of numbers. The philosopher's object was to represent all the mysterious powers of nature by a few simple formulæ, which he expressed in numerals."

Again, by way of illustration, he says:

"It is to be observed that the number eighteen is constantly recurring in the *Mahābhāraṭa*, seeing that it contains eighteen Parvas, the contending armies were divided into eighteen army corps, the battle raged eighteen days, and the book is called by a name that means eighteen . . . Kṛshṇa may be the Logos, but only one particular form of it. The number eighteen is to represent this particular form.

The justification for the use of symbols at all, whether numerical, geometrical, or any other, lies in the fact that they stand for realities that are too vast to be comprehended fully by the ordinary mind. No symbol is needed to express small happenings and everyday trivialities that are easily understood by everyone. But when some great universal truth is dimly apprehended, a symbol serves to make real to us that which in itself cannot be comprehended completely within the limits of our minds.

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For instance, no one can really think the idea that we attempt to express in the word *eternity*. The word is a label arbitrarily affixed to a gigantic idea, only a small fragment of which—a "symbolic conception"—can ever enter our minds while they remain limited and conditioned as they are at present. Such ideas must necessarily be represented by symbols of some kind; either by the purely arbitrary symbols of ordinary speech and writing, or by those of number, color, sound, form, and so on.

Unity.

Number One, the monad, as a symbol, stands for the Absolute, or that which is out of all relation. It is absolute unity. In it there is no distinction of anything that can imply duality. There is no Self, because this implies not-self; no Spirit, because this implies matter; no Consciousness, because this implies something of which it is conscious. Thinking, feeling, and willing all imply manifestation, separateness, heterogeneity, in some degree. It is not possible to think without having some object, real or ideal, about which to think. Even if the thinking be supposed to take place within some vast Cosmic Consciousness, duality will still be implied; for all consciousness entails change, and change means duality. Similarly, love implies the one who loves and the real or ideal object that calls forth the love. If the one who loves and the one who is loved are absolutely unified no love is possible, nor any other feeling. And it is even more evident that no action is possible without some distinction between the doer and that upon which he acts.

Unity, then, is an idea that, in its fulness, is completely outside the range of our consciousness, and must be ranked with other great ideas that require a symbol to express them, not because they are untrue but because all expression or manifestation entails limitation, and to limit them is to deny them.

If, therefore, we abandon the attempt to comprehend unity in any absolute sense, and turn our attention to separateness, it will be seen that a relative unity can be discovered in every real entity, whether it be spiritual or material.

Each atom of the physical or any other plane owes its individual distinctness to unity, as does every definite chemical compound, every crystal, every planet, and every solar system.

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Similarly, the physical body, whether of a man or an animal, displays unity in the sense that it is one whole, complete in itself.

Unity gives individuality to things; not in the sense that they cannot be divided, but in the sense that each is a whole, complete in itself, which if divided loses its unity and becomes a mere collection of parts. For instance, a molecule of water is such a whole, complete in itself; and if it is decomposed it loses its unity, its individuality, and becomes a mere mixture of atoms of hydrogen and oxygen. Similarly, each ultimate atom has its individual unity, which is lost when the atom is split up into its constituent parts.

As previously noted, unity forbids change, because change implies difference, duality. Therefore so long as unity prevails no change can take place. For this reason, if we look for a correspondence among the three guṇas, unity evidently corresponds to Tamas, stability, changelessness.

If we seek for unity in the human mind, we find it in the fundamental consciousness, the Self. This presents the familiar three aspects of feeling, thought, and volition, but is not confined to any one of them and underlies all of them. A man's thinkings, feelings, and willings are countless between birth and death; but the power to gather them all up in one, to unify them, constitutes him a self, a unity, complete in itself so far as it goes.

To this may be added the self-evident fact that, when considered apart, each thought, each feeling, and each volition must have its own unity for so long as it lasts, just as each wave of the sea has a relative unity of its own.

Duality.

Unity underlies all numbers and is present in them all. For this reason number two is a two-in-one, number three is a three-in-one, and so on with the others; each is a unity with two, three, or more aspects. The unity of the duad is what it inherits from its parent, the monad; its duality is what it possesses in its own right, its individual character.

When dealing with absolute unity, we are frankly outside the regions of ordinary self-consciousness; but when we come to duality we seem, at first sight, to meet with something we can comprehend. Duality suggests positive and negative, spirit and

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matter, and similar pairs of opposites, which seem well within the reach of thought. The subject, however, is much more subtle and elusive than it appears at first sight.

If we try to imagine the coming forth of a universe into manifestation, much as it is depicted in the stanzas of Dzyān, absolute unity means universal pralaya, wherein nothing is but Parabrahman, in the sense in which this term appears to be used in Subba Rao's lectures and in the *Secret Doctrine*. The duad, triad, tetrad, and other numbers then signify various stages in manifestation, proceeding from homogeneity to heterogeneity on the downward or creative arc.

In the case of the duad, difficulty arises as soon as we enquire how this number comes into existence. It proceeds of course from the monad, because there is nothing else from which it can proceed; but if this term monad be taken in the absolute cosmic sense it is quite impossible to give any logical account of the origin of the duad. We may not attribute either thought, feeling, or volition to absolute unity; and if it can neither think, nor desire, nor will, how can it ever give origin to number two? Attempts are often made to evade the difficulty by the use of such words as evolution, emanation, procession, reflexion, division, vibration, and so on; but these are only masks to hide our ignorance. They all attribute some kind of activity to the monad, and this is logically inadmissible because it implies duality where there is none.

When the duad has once come into existence some of these terms may be applied to it with caution; but none of them can be used as one explanation of its mode of coming into existence. To say, for instance, that the monad vibrates and so gives rise to the duad is to assume a distinction of parts in the monad; that is to say, it is equivalent to asserting that the monad is the duad, which is absurd.

To say that the monad produces a reflexion of itself and in this way manifests a duality is equally illogical. Such a reflexion must either be within or without the monad. It cannot be without, because there is no limit and therefore no outside to absolute unity; and to say that it takes place within is to assume a distinction of parts where there is none, and to take for granted the very point that it is required to explain.

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The problem is quite beyond the reach of human thought functioning within the limits imposed in the three worlds. No word can be discovered or invented that will not break down under critical scrutiny. We must abandon as incomprehensible the question of the relation of the duad to that which is beyond all relation.

If we pass on to consider a suitable symbol for the duad, other difficulties arise. The problem is to discover a symbol that shall signify duality-in-unity but that shall not imply anything beyond this; and in strict truth there is no such symbol. The symbol employed in the *Secret Doctrine* is that of a circle with a diameter drawn across it; and from what may be called an arbitrary point of view, necessitated by the limitations of our consciousness, this is probably the best that can be suggested. But we really have here two halves of the circle brought into relation with each other by means of the diameter; and then the two halves with the relation between them constitute a trinity, not a duality.

The attempt to substitute a solid, a sphere, for a surface symbol meets with no better success. Duality will need two spheres to express it, and they will either be in relation to each other or in no relation. If they are in no relation, they will represent two absolutes, which is absurd. They must therefore be in some relation; but then the two spheres and the relation between them make a trinity, and not a duality.

If we turn from concrete symbols and examine the various pairs of opposites, whether objective or subjective, the difficulty is not removed. Between any two such pairs there is always a neutral middle region not belonging wholly to either, and it constitutes a third term. "Above and Below," for instance, are meaningless except in relation to some middle point where the observer or the object observed is supposed to be standing.

"Good and Evil" are relative not only to each other but also to some being whose conduct must fall under one or other of these heads; for, if there be no such being and no such conduct, real or imaginary, the terms cease to have any meaning.

"Positive and Negative," as illustrated in electricity and the magnet, merge together in neutral electricity and the neutral middle region of the magnet—the third term of the series.

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Two-dimensional space might be suggested as a symbol; but, in the first place, no such space can be proved to exist anywhere; and, in the second place, even if it does exist we can only think of it in relation to space in general and to our three-dimensional space in particular.

Even "Subject and Object" or "Self and Not-Self," which are probably the most general and least restricted terms that can be employed, imply a line of demarcation that exists between the two and that brings them into relation with each other. In fact this line will actually exist concretely as the body or vehicle in which the Self functions, and without which there will be no distinction of Self and Not-Self, and therefore no duality. Body will then form the third term, as it does not belong wholly either to the one or the other but is neutral ground where the two meet, necessary for the existence of both.

Another curious piece of evidence is based upon the mystical tetraktys. The highest application of this term is to a group of four, one member of which is synthetic of the other three; a trinity-in-unity. But if an underlying unity with three manifested aspects constitutes a tetraktys, a duality-in-unity will rank as a triad, not a duad; and since unity-in-unity is only unity and no more, there is nothing left to illustrate simple duality.

The difficulty is inherent in the very laws of thought. If we start with absolute unity, or that which has no limits, either in space or time, as soon as the idea of a limit is introduced *four things* are at once implied: (*a*) the limit itself; (*b*) that which is on one side of the limit; (*c*) that which is on the other side of the limit; and (*d*) the underlying unity. All these four are essential and inevitable.

In other words, the first and highest manifestation in a universe consists of a tetraktys, which is a manifested triplicity with an unmanifested unity.

Manifestation apparently implies a leap from unity to quadruplicity at one bound, passing over such conditions as two alone and three alone as if they were impossible. What then are our ideas of duality and triplicity, for such ideas we certainly possess?

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Duality, as has been shown, is duality-in-unity, and implies two opposites with the relation or mean between them. This gives a choice of two ways of regarding duality. Either we may think of the relation and ignore the two opposites, thus symbolising duality as relation only; or we may think of the two opposites and ignore the relation. Each method is, of course, incomplete because something that is essential is ignored; but under one head or the other all symbols and ideas of duality may be ranked. The first method will probably appeal more to the abstract thinker and the second to the concrete thinker.

In the case of the triad we have the complete series extended: two opposites and their relation; two extremes and a mean. The underlying unity, however, is still ignored here. When it is taken into account we have the complete tetraktys.

The first four members are, therefore, inseparable and imply one another. The very first step in manifestation produces a tetraktys, or a manifested trinity with an unmanifested unity.

It is no part of my present intention to describe the ways in which this truth has been recognised by the various systems of religion and philosophy ancient and modern. Subba Rao calls the unmanifested unity Parabrahman, and the manifested trinity the Logos, Mūlaprakṛti, and Ḍaivīprakṛti or Fohat; which are respectively, the cosmic Self, the cosmic Not-Self, and the cosmic Energy that brings them into relation with each other.

(To be concluded.)

H. S. GREEN.

I have said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's Self is,
And whoever walks a furlong without sympathy walks to his own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of the earth.

—WALT WHITMAN.

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HOW "OCCULT CHEMISTRY" CAME TO BE WRITTEN.

A few, a very few, enquiries—but coming from valued sources—seem to make it desirable to try to describe somewhat fully how the investigations on which *Occult Chemistry* was based came to be undertaken and how these researches were executed.

Mrs. Besant has, with her usual talent, managed to compress many of the essential data into a few phrases scattered over the first three pages of the book.

These descriptions can, however, be easily expanded and many details added which seem of general interest.

Above all it is possible to describe the investigation from its living, natural, human aspect, which seems the more real one. The investigators were *not* working in a special laboratory, *not* exclusively devoted to scientific (still less to chemical) research, *not* specially expert in the science, *not* trying to prove anything to anybody, *not* intending to attack or overawe science, or to demonstrate the futility of ordinary scientific methods.

They were simply very busy people, living a life full of variegated and vital interests, who, in a vast movement requiring continuously the greatest adaptability throughout, as well as the greatest diversity of action, judged it well to the best of their ability and in any practical way that could be realised to complete a little corner of a great picture, to fill in a little gap of a great scheme, to weave in a little strand in a great tapestry.

As such these researches will be better understood than judged by mere academical standards or measured by ideals of abstract—and unreal—perfection.

The following is an attempt to reconstruct a running narrative of the researches from data furnished by the people concerned. They are as true and accurate as memory can make them after a lapse of several years. Perhaps here and there a detail is not placed or narrated in absolutely correct chronological order, but it is believed that the story is practically and materially exact.

Part I.

On a fine day in the summer of the year 1895 (in what month is now no longer determinable) several members of the then Avenue Road Headquarters of the European Section of the Theosophical

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Society went for the regular afternoon stroll after the day's work was over. It was a custom to take a walk between tea and dinner, and several of the members used to stick to this constitutional with regularity. Who were in the party seems not now to linger in the memory of the chief persons with exactitude, but it is certain that they included Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett, the latter happening for some reason or other to find himself in the Headquarters that afternoon. Others may have been present, Mr. Keightley perhaps, and Mr. Jīnarājadāsa and Mr. B. Hodgson-Smith, but this is not certain. What seems, however, certain again is that the party moved slowly on in the direction of Hampstead Heath and that Mr. Sinnett engaged in a conversation on Chemistry and more especially on the constitution of chemical elements. By this time the party had reached a sloping bank beside the Finchley Road, and when Mr. Sinnett ventured the question whether this constitution could be ascertained by the help of occult powers it was answered (by A. B. or C. W. L. or both ?) that they were quite willing to try whether they could, then and there.[1] Accordingly the various members of the party let themselves gently down on the grass by the roadside and the two seers commenced operations. Now both had before that time acquired the power of magnification, though both had only applied it thus far to research concerning quite other matters than chemical atoms. Evidently the idea of doing so had never occurred to them before Mr. Sinnett's suggestion. At all events they applied these known powers to the new problem and found that here too they worked. After some looking round both began to describe what they saw, the one supplementing the other and both checking each other.

It is explained that here as in most cases of the later researches each picked out an atom of the element examined for her or himself and then compared its characteristics by mutual description. It is, however, said to be possible to fix a single atom and to pass it over to another enquirer for examination, and this was done in some rare instances.

[1] In "The Conditions of Occult Research" (*Transactions Second Annual Congress Fed. Eur. Sect. T. S.*), p. 441, Mrs. Besant makes these researches take place at Box Hill. Mr. Leadbeater, however, seems to be of opinion that the Box Hill investigations concerned chiefly the mental plane and brought about the little manual on *The Devachanic Plane*. It may, however, be that incidentally, some details about chemistry were looked up then also.

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One might object that the taking of a separate atom by both observers is unscientific and might occasion mistakes in that they might not be absolutely identical, but in actual reality this objection is not well founded.[1]

One of the observers would say for instance: "I see three or four things in the atmosphere which are absolutely and enormously more numerous than any other thing in it. One of them is a sort of fiery, shining, wriggling little snake. It is impossible to hold it still for a moment. It seems to have five coils. Do you see anything like it?"

Then the other would say that he or she saw it also, and describe any further characteristics he or she might have observed.

Then each would take such an atom and begin to manipulate it, to break it up, to count its constituent parts and so forth, and the other would do the same, describing the results *pari passu*.

Likewise one of them would describe "two interlaced triangles" (hydrogen) or "a queer egglike mass of floating bodies in the midst of which is a big balloon-shaped structure" (nitrogen) or again "a thing not unlike a corded bale" (carbon).

When the results of the dissection and analysis proved to be the same it was evident that the atoms taken were also identical, and for the purpose of selecting specimens this rough and ready verbal description proved to be quite sufficient for those preliminary researches concerning very common elements.

As a result at least three elements were recognised as identical to the sight of both and present in quantities quite out of proportion more common than anything else. They were, therefore, most likely the main body of the atmosphere. Their ultimate unit numbers were fairly proportional to the atomic weights of hydrogen, nitrogen and oxygen, so they were provisionally identified with these elements. Besides these three another element, the 'corded bale', was noticed, but not identified, as also, if memory is right, the new element later called kalon, which was then severely left aside as a probable mistake. In all, this first investigation lasted for about an hour or an hour and a half, after which the party

[1] In the later researches the handing over method had often to be resorted to, for instance in the case of the rarer substances found in lithia-water.

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went home. In the evening (and perhaps some days after) the subject was further discussed between Mrs. Besant and Mr. Leadbeater.

Some additional investigations were undertaken, perhaps covering another hour and a half or so, and certain verifications were made. For instance, they enquired whether water contained the due proportion of atoms taken for hydrogen and oxygen. With this the matter lapsed and the final result was embodied in the article on "Occult Chemistry" in the November number of *Lucifer* for 1895 (Vol. XVII, No. 99, p. 211.) It may be noted, in passing, that the article proves that also the 'chemical atom' of ozone, the atom of gold and a molecule of water were examined. Neither of the investigators remembered having examined gold at all when undertaking the further researches twelve years later.

The power used for seeing at the time was what is described as etheric and magnified sight.

Babbitt's book on *Principles of Light and Color,* which was largely written with the help of 'spirits,' and in which we find (published 1878) the drawing of the ultimate atom so much resembling the drawing given in her article, was known to Mrs. Besant and is quoted by her.

After these brief investigations and the writing of the article the subject was left absolutely alone and not touched again by either of the investigators until twelve years later.

PART II.

So matters stood until the beginning of 1907. Since the earlier researches were undertaken the old Avenue Road Headquarters had been given up, Mrs. Besant had begun to spend the greater part of the year in India, Mr. Leadbeater had first been living in London and later on began his travelling in America and in other countries, and consequently both had had but little opportunity for physical plane co-operation in investigations requiring settled conditions, a quiet life and above all a sufficient period of time.

In the early part of 1907, when Mrs. Besant returned to Europe from India to preside over the Munich Congress, she and Mr. Leadbeater managed to meet and to discuss various plans for the future. It seems that they came to the conclusion that so

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much of the results of previous researches had gradually been put in print and placed before the Society that it would be rather a good thing to undertake jointly some new investigations in order to be able to continue the giving out of new teachings. Mrs. Besant then suggested that Occult Chemistry would form a good subject, and Mr. Leadbeater agreed to this.

Some time later Mrs. Besant and Mr. Leadbeater (with a small party of friends, amongst whom were Mrs. and Miss Bright, Mrs. Van Hook and her son, Mr. Jīnarājaḍāsa and Mrs. Russak) settled at Weisser Hirsch near Dresden and spent there the month of August in those beautiful and quiet surroundings with the special view of carrying out the planned investigation. In order to do this, every afternoon (with a very few exceptions at the end of the period) was reserved for the work of 'looking up' between lunch and afternoon tea, being about three hours a day. Altogether four weeks were spent in this way. Only very occasionally more time was taken for the work. For instance Mr. Leadbeater once devoted a whole morning to the drawing of diagrams of gold.

But roughly it may be said that no preparation was made beforehand, nor did comparisons nor working out take place after those hours. The counting was done and noted down at the time of 'seeing', and Mr. Jīnarājaḍāsa was the official reckoner at the meetings.[1] Mr. Hecker, a German friend, prepared the drawings in natural perspective with great talent and imagination, whilst later on Mrs. Kirby copied these and prepared them so as to fit them for reproduction in the press. The investigation was generally made in the open in some quiet and beautiful spot of the surrounding woods, but once at least the work was done in the drawing-room on account of rain. As a rule the whole party mentioned above was present.

The majority of them not being specially familiar with chemistry were not able to take a direct part in the work, though they followed every step of it with the keenest interest. But Mr. Jīnarājaḍāsa was a frequent questioner and took part in the theoretical side of the matter.

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[1] *Occult Chemistry*. p. 3.

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When the looking up was actually begun the seers had not prepared any elaborate scheme or methodical line of enquiry. The general idea of atomic weights and the periodic system was in the mind of both and beyond that there was the general notion to look first for the lighter substances as most likely the easiest. There were however three distinct considerations which determined the actual line of research.

First of all, the investigators had to put their power in working order, experimenting with various degrees of magnification, comparing impressions, trying combination, analysis, disintegration and reintegration, etc.; they had to 'cast about' for suitable material for the enquiry and to get accustomed to each other, get attuned to each other in this special work. (This stage took an appreciable amount of time and perhaps the greater part of the first week was spent in this preliminary fashion.)

Secondly, there was an impression—which proved erroneous—that all elements were egg-shaped, owing to the accidental circumstance that the first three elements observed (H. N. O.) happened to be of that exceptional form. (The investigators had formed a sort of tentative theory that atoms would prove to have a circular aura like human beings.)

Now carbon, abundantly present in the London atmosphere, and in form like 'a corded bale,' had already been observed in London, and perhaps even been provisionally identified by a casual (magnified) glance into the coal-scuttle and at a lead-pencil. So this element constituted a suitable starting-point for the new enquiry, as it required determination why it was not egg-shaped if an element, and if not an element what it could be. In the same way a 'dumb-bell,' which later on proved to be sodium, had been noticed in the earlier researches, and this element was number two of those dealt with in the new investigation. At this point the conception dawned for the first time on the investigators that not all elements are egg-shaped, and gradually the various typical forms, as Spike, Dumb-bell, Tetrahedron, etc., were revealed. But even then they were not immediately recognised as forming an orderly and progressive rhythm,[1] whilst also the important discovery that

[1] See *Theosophist*, July 1909. Table on p. 470.

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formal type and valency[1] are directly related came at a much later stage when already a quite fair number of elements had been analysed, identified and tabulated. So it is evident that though on the whole this second enquiry was begun more or less at haphazard, it was for the three reasons given that it was commenced with the two substances named. As to carbon, there was a lingering memory among the investigators that the 'corded bale' was in reality that element, and after the examination a glance at a diamond and a lead-pencil made this certain. The identification of sodium was more fully established by comparison with ordinary common salt and other substances on return to the house, but the first identification on the spot has an interesting anecdote connected with it. Either when writing his *Man Visible and Invisible* in 1902, or else because consulted about it by interested readers, Mr. Leadbeater had previously checked some of the expositions in A. Marques' *Human Aura*[2] and specially that portion (p.22, *et seq.*) where the author describes "the geometrical part of the ṭaṭṭwic aura." In it he mentions a square or quadrangle, corresponding to smell and pṛthivī.

It was found on examination that these little cubes were simply minute salt crystals, of ordinary solid matter (not even etheric) and formed a constant part in the ordinary exudation of the body. The sodium dumb-bell atom forms, of course, part of their internal constitution. So the first and preliminary identification of sodium was accomplished by looking at a salt-crystal on the palm of the hand and finding the required dumb-bells present in it, therefore it must be either sodium or chlorine. It may be remarked, in passing, that several of Marques' 'ṭaṭṭwas' are likewise purely physical emanations in the various ethers or even lower down.

It was not always so easy to make preliminary identifications and then some other rule-of-thumb method was resorted to. It has not yet been stated, I believe, that as a sort of bye-product of

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[1] It seems to me that where in *Occult Chemistry* (p. 14 and 15) the words tetratomic, diatomic, triatomic are used there is a *lapsus calami*. Evidently tetravalent, divalent, and trivalent are meant, for on page 13, the valency (monads, dyads, triads) is given, while on the two following pages in the same connexion the terms denoting atomicity are used (diatomic, triatomic, tetratomic).

It is to be noted in this connexion that as yet not all spikes, dumb-bells and eggs can be taken as monovalent.

[2] San Francisco, 1896.

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this power of magnification there also comes the power to apply the other senses in this manner, and the minute particle can not only be seen, but with an additional effort also tasted and smelt. So sometimes these other senses were pressed into service and specially was this the case with chlorine as the investigators had cause to remember, for Mrs. Besant 'tasted' it and nearly choked herself in doing so. This was when determining which of the two elements in salt was sodium and which chlorine. As both the constituents were dumb-bells it was necessary to find out which was the one and which was the other and in the case of chlorine its taste could easily decide that. Hence the experiment.

In the first instance salt was also primarily identified by taste.

After these initial steps it was felt that the investigation should proceed somewhat more systematically and the question was considered how to procure the necessary substances, the intention being to begin with the lighter ones. The first phase in this next step was due to the housewifely knowledge of one of the lady members of the party who suggested that some of the required elements were ingredients in various substances commonly employed in every household and consequently obtainable from the local grocer. So, if memory serves right, blue vitriol (cupric sulphate=$CuSO_4$ $5H_2O$) was procured and a pound of it triumphantly brought in, but the messenger was disgusted when he realised that the merest pinch or the smallest crystal would have been enough for the purpose.

Some of the substances thus procured were for the purpose of analysing new elements contained in them, some for the purpose of checking identifications of those already examined.

When a few more elements were disposed of in this way, some of the simpler metals such as iron, silver, copper, nickel and later on gold were taken up. As might be expected, some of these were taken from coins. An Italian coin gave the samples for copper and zinc, some silver and nickel coins yielded their namesake elements, and a German 20 mark piece formed the material for the study of gold. Mr. Leadbeater used (exceptionally) a whole morning staring at and critically contemplating that piece of money as he drew rough copies of its diagrams. Mrs. Besant, who did not love the very prolonged counting, was on that occasion

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mostly busy with the writing of *H. P. B. and the Masters of the Wisdom*, but chimed in from time to time, looking up some detail, checking some portion or verifying some part. Neither, however, as said before, remembered anything of any former examination of this metal, though the 1895 "Occult Chemistry" article mentions clearly that "gold showed forty-seven contained bodies".[1]

It is of course understood that these coins contained many impurities in the form of alloys or otherwise, and that one single atom of a substance (if certified as authentic) is enough for the enquiry. One might ask how were the investigators certain to hit the metal and not the impurity. To this the answer is very simple. The magnifications can be 'screwed' up and down. For the investigations the sight must be focussed on a single atom. But for the preparatory stage of selecting that atom a lower magnification can be applied. In the case of a mixture, or compound, as with alloys, the proportion of the atoms is definite and can be recognised at a single glance, just as when one sees cavalry pass, one can always pick out the horses and the men, or in a herd of cattle the buffaloes, the sheep, the goats. In the case of impurities (such as carbon in a London atmosphere) the proportion is always insignificant and there one might pick out the impurity as one might differentiate between the sheep in the flock and the shepherd or the dogs.

We are assured that there is here no practical difficulty at all and that in this the clairvoyant method scores decidedly over the scientific one for purposes of quantitative analysis. But the drawback is that even the faintest traces—one might say even the traceless traces—can so be tracked, making a practical chemical analysis too laborious a task, as it is evidently impossible to count and number all the atoms in a given sample (especially as they are all in motion.)

But by this time the need of further material for investigation had become very pressing. Mr. Jīnarājadāsa had in the meantime tried to obtain whatever he could in the very limited stores of the local chemist that would suit the purpose, but Weisser Hirsch is not big and its chemist no universal provider.

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[1] Appendix p. xix.

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So a letter was written to Mr. Sinnett asking him to submit the difficulty to Sir William Crookes and the reply—courteous and obliging as it was—was very disconcerting. For Sir William did not realise that no *pure* substances were required at all, nor any appreciable quantities. The answer ran as follows:

"Leadbeater's requirements constitute a large order! Of the list of requirements he sends, I can give him metallic Lithium, Chromium, Selenium, Titanium, Vanadium and Boron. Beryllium I can give him as an oxyde. But Scandium, Gallium, Rubidium, and Germanium, are almost impossible to get, except perhaps in a very impure state. I have been trying to get them for years past in a sufficiently pure state for spectrum work, and have only a minute trace of some, and none of others.

I send a copy of a paper of mine on which I have marked with a red cross the groups which can be obtained without difficulty. I do not see any near prospect of getting the whole of the elements in two of the 'figures of eight'."

So one was once more relegated to one's own devices. For, mind, these were not people having the resources of a laboratory at their command, nor the practical information of where to obtain or to find things—without even (they were *in villeggiatura*) dictionaries or cyclopædias or any other comprehensive apparatus at hand—and also, frankly be it said, without any special mineralogical or crystallographical knowledge enabling them to locate their expectations concerning the occurrence of elements in natural substances.

Then Mr. Jīnarājaḍāsa, the ever-enthusiastic and ever-ready handy man in attendance, betook himself to Dresden and—we believe—half taking the chemist into his confidence wormed another batch of elements (or at least substances containing them) out of a big dealer in chemicals. So perhaps another ten descriptions were added to the list, which included after that (roughly estimating) perhaps some thirty in all.

But after spending some appreciable amount of good coin in this way, very soon the point was reached where nothing could be had for love or money, or where a few substances were offered in little quantities for a guinea or more an ounce. The reader can realise the grim feelings of the buyer each time he was obliged to plank down such almost prohibitive sums for an ounce when he knew that he only needed a single atom which at 1000 per cent of its proportional value would be bought too dearly at a farthing.

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But a luminous idea dawned on some one of the party. Some of the elements being thus exceedingly scarce—too scarce in fact to be procured in this way—one day Mr. Jīnarājadāsa produced a bottle of lithia-water in the hope of thereby capturing the thus far elusive lithium. This proved a master-stroke. Not only was lithium found in it, but the bottle proved a real chemical plethora. All sorts of things were contained in it, and again very roughly estimating (with regard to the uncertain memory of the parties concerned) perhaps another five elements were extracted from this most helpful of all mineral waters.

An enumeration of these can, I am sorry to state, no longer be given, though it would be interesting if our investigators had kept notes and jotted down in what substance each element was observed; it would have enabled us to follow them step by step in this fascinating enquiry.

As I said, lithium was found in this bottle and both Mrs. Besant and Mr. Leadbeater made drawings of it, but alas, a rude shock was the result: the two drawings were (quite apart from the artistic powers of both draughtsmen) quite different! But very soon this difference proved immaterial when it was explained that Mrs. Besant had drawn the picture as seen sideways, and thus represented a sort of lingam, whereas Mr. Leadbeater drew it as seen from above and made it resemble a sort of rose-like arrangement.

On the whole lithium was (apart from the liquid) the commonest element in the bottle, but the other substances were picked out one by one, carefully tabulated and provisionally labelled with the name of the scientific element whose atomic weight corresponded most closely to the number of ultimate atoms counted. Some were found to be verifiable by comparison with known compounds and combinations; later on the remaining ones were identified in the Dresden Museum, as will be explained further on.

Here, perhaps, is the place to mention that boron was looked up in Borate of Potash and that Corrosive Sublimate was used for some identification, though not that of mercury, which was looked up much later. Magnesium was found in lithia-water, a flint yielded silicon and a lump of chalk calcium.

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1 See Plate IV, No. 2 in the book.

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But by this time it was evident that the investigators had got definitely to the end of their tether through the absence of the necessary material for investigation. So as a *pis aller* Mr. Leadbeater and Mr. Jīnarājaḍāsa went together to the Dresden geological museum and spent some considerable time in leaning over the cases and there continuing the enquiry. Mr. Jīnarājaḍāsa took as his part of the proceeding the ascertaining in what substances the elements wanted would most likely be found, and doing the 'scouting' in examining labels and finding the cases in which such substances were displayed. Mr. Leadbeater then leaned meditatively over these cases, examined them and made the necessary notes, working them out at home so as to enable Mr. Jīnarājaḍāsa to construct suitable diagrams. Surely few of the contemporary visitors or of the attendants can have guessed at the time what was the precise nature of the purpose of the gentleman who stared so stolidly and for such a long time at so many of these crystals and substances in turn. In all some four or five visits were made to the museum in this way, when an 'accident' led to an unexpected development. One day both arrived once more at the museum, at least at its doors, and found to their dismay that they had forgotten to take notice of some local feast-day, and that the museum was closed for that day. So they realised with mixed feelings that they had come their eight miles more or less for nothing, and they sat themselves down on a bench in the open space behind the museum, taking a little rest ere returning to Weisser Hirsch. While so sitting, Mr. Leadbeater bethought himself that having come so far he might as well try to do *something*, and, even if unsuccesful, make the attempt to leave the body, visit the museum and bring something back to the physical brain. Here it must be noted that both investigators were up to this time in the firm belief that it was necessary for them to hold the substances under research in their hands or to have them at all events quite close by, in order to be enabled to analyse them in the manner demanded for the purpose. It is not so much that they could not project their higher bodies at will for work on the higher planes, but that here there were special difficulties. First of all the enquiry was purely physical, and would thus in the normal way exact the projection of the etheric double, under all circumstances a highly

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undesirable thing; or it would need the projection of the māyāvi rūpa, which then had to be sufficiently materialised for the purpose. Now there is in this question of magnification a great and practical difficulty. When one makes oneself or one's consciousness as small as is described in a previous article,[1] the fragment or block of substance becomes of dimensions somewhat like stellar distances and in these it is exceedingly difficult to find one's way.

It is therefore necessary to have the most precise impression as to the exact localisation of the substance that is to be examined. One has to know where one steps from that solar system which is constituted by the fingers into that of the substance held by them. Likewise in the museum, a sudden diminution of sight, a sudden leap from normal size-impressions to one where atoms look like houses or towns, would make it exceedingly difficult to gauge accurately the new distance to that particular solar system constituted by the substance sought. It must not be forgotten that the mere air is nearly as full of ultimate atoms as any substance, and that to the diminished sight there is not at all *that* boundary between, let us say, a piece of wood and the air around it, which there is to our eyes—not to mention the fact that the diminished view deals here *ex hypothesi* with a field containing one or a few atoms and has no field of vision extending over big spaces. So in the beginning it happened that the investigator landed sometimes in the universe of what we may conveniently call substance *a* or *c* when on the look out for substance *b*. In their showcases the specimens of these substances would be perhaps only a few inches to the right or to the left of each other, but to the spatially diminished consciousness they were as different constellations. [Or it may be compared to seeking a particular tree in a forest.]

Therefore it had been found that it was necessary to diminish sight only very gradually, step by step as it were. First one would concentrate the attention on the label, then on the lump of matter exhibited, as apart from the label or the vessel containing it, and slowly intensify sight with great care (so as not to shift aside) on the molecules and lastly atoms. This needed much

[1] *Theosophist*, September, 1909, p. 721.

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practice, but had after constant manipulation proved after all feasible and reliable.

So then the matter stood when Mr. Leadbeater was sitting on the bench behind the museum and made his effort to penetrate into the closed building. To his satisfaction and surprise he found that it was not at all necessary to leave the body—which for the rest would have been a rather clumsy undertaking when sitting on a bench in a public and well-frequented square in the centre of a big town. Instead, he discovered for the first time the working of the distance-flash-line which I have described in my previous article.[1] But the working of it had to pass through the same gradual and successive stages as indicated above. First materialising it down to the etheric in order to find one's whereabouts in the physical room, than locating it carefully in normal size conditions, and lastly projecting the snake at the end of the line and intensifying its diminution to the proportion desired, and then beginning to work. This discovery was of course a revelation, and still more satisfaction was felt when, back in Weisser Hirsch, the increased distance proved to be no obstacle to the exercising of the power. Later it was found that on this planet there are no prohibitive distances for it.

So the last remaining substances (save radium) of the 57+3+4+1 described in *Occult Chemistry* (p. 2, 4, 5) were added to the list and roughly another fifteen analyses were thus derived from the museum. Radium (p. 89) was done afterwards at Taormina. But it is unnecessary to insist on the fact that after this discovery on the bench the museum saw Mr. Leadbeater physically no more.

It should not be omitted here that once a contact is made in any kind of investigation with anything, by any means or method, this facilitates future operations singularly and makes them belong to an altogether different class as far as their facility (and sometimes the methods of future investigations) is concerned.

Before we leave the subject of this museum we may refer to the existence of another museum kept for the use of, and by, the great hierarchy of Adepts. Master K. H. is the present 'keeper' of this museum, and its contents also yielded a contribution to the

[1] *Theosophist*, September, 1909, p. 721.

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Occult Chemistry researches in that it enabled the investigators to study solid mercury of which a specimen is kept there.[1]

This however belongs to a later stage of the investigation.

In order to record a curious subsequent incident ensuing from the visits to the Dresden Museum we have to go back in our story to its earlier part.

In the beginning of the investigations, both Mrs. Besant and Mr. Leadbeater, did everything independently of each other. Some ten to twenty elements were analysed, counted, disintegrated, by both. It was soon found that the results of both were absolutely identical, that nothing was gained by doing the work thus twice over, and that on the contrary most valuable time of a very short period available was lost. In addition, the individual idiosyncrasies of both asserted themselves very soon in that Mrs. Besant rather disliked the painfully slow counting of ultimate atom by ultimate atom (specially in the heavier bodies) and that Mr. Leadbeater rather liked that part of the work. On the other hand Mrs. Besant was much quicker and defter in disintegrating atoms, in reducing them from sub-plane to sub-plane, than Mr. Leadbeater. I think it was gold with its three thousand five hundred atoms that finally decided the matter, but after these initial elements the work was definitely divided as follows. Mrs. Besant disintegrated atoms and counted the parts (not particles) and Mr. Leadbeater counted the particles contained in the parts and finally the total of ultimate atoms. He counted several times over the ultimate atom number of every element investigated and curiously enough liked it—symbolic indeed of his curious mind[2]. At first he had to do this counting one by one up till the total, but later on he discovered another way that could be applied in the case of atoms of a symmetrical structure. This method consists in a sort of four-dimensional superposition, proving the presence or absence of absolute congruency of parts.

This division of labor held good, of course, at the period of the Dresden Museum, but for breaking up purposes it was not enough to look at the atoms: it was also necessary to have some specimens for the actual breaking up. So Mr. Leadbeater, I am

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1 *Theosophist*, July 1909, p. 457.

2 It is an interesting detail to note that constant practice has made him so familiar with most of these forms that he can, at sight, recognise practically any of the elements from its atomic structure, as we recognise an animal from its form.

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sorry to confess, simply subtilised a few sample atoms from the required substances in the museum and submitted them to Mrs. Besant for disintegration. And, sadder still to confess, these were as a rule, after having been dismembered, not put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. Here is a nice case for legal opinion, and I thought at first that it might be well to leave this detail unpublished until we should be sure to benefit by the Statutes of Limitation. But though it is true that here is a case of what might be called theft of state property, evidence on the matter will be very difficult to procure, not to speak of the *pièces de conviction* themselves.

And herewith ended the four weeks' investigation, August having passed away and the party dispersing.

Here too ends our story as to how *Occult Chemistry* came to be written. One element, Radium, was examined later in Taormina where Mr. Leadbeater was then residing. He received a specimen of the substance in a sphintariscope from Dr. J. R. Spensley of Genoa, and another sample of it in some Austrian pitchblende from the ever enthusiastic Mr. Jīnarājadāsa, whose labors had then called him back to America. Mrs. Besant went back to India and Mr. Leadbeater settled at Taormina, where he continued the researches alone.

Mrs. Besant wrote out the text for the book, but being for a great part of the time absent on her lecturing tour in Australia she could not superintend the printing of (and reprinting from) the articles in the *Theosophist*, and consequently many important mistakes have crept in the text, of which I now take the opportunity of correcting some in an appendix to this article.

Perhaps some day I may tell the rest of this fascinating story, but I have in my description already taken up much space, and the subject is, alas, one for which the circle of readers amongst our public is limited. I hope that this article may contribute to awaken a greater interest in these matters. They are of the utmost importance. Whether we regard them from the chemist's point of view, or from that of the psychologist, they are equally worth studying, not to speak of what they contain of object-lessons to our members of the work and life of some of our leaders. From various sides impatience with these articles has been expressed.

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Some too (who are in a position to know) have stated that the enterprise shown in publishing them either in English or in other languages has been in no way sufficiently supported. I for myself believe that this is not a desirable state of affairs and that a serious attempt to accomplish serious work should be recognised as such. I may, therefore, be allowed to end with the cryptic saying that some one whose judgment *is* authoritative to some of us, has pronounced of these researches that they are—"A good piece of work, well done".

JOHAN VAN MANEN.

APPENDIX.

CORRECTIONS TO *OCCULT CHEMISTRY*.

Page 12 ...	... line 12	...	... *for* rubidium ...	... *read* ruthenium.
Page 13 ...	... line 13 fr. b.	...	... *for* duads ...	... *read* dyads.
Page 14 ...	... line 18	...	... *for* tetratomic ...	... *read* tetravalent.
Page 15 ...	... line 3	...	... *for* diatomic ...	... *read* divalent.
Page 15 ...	... line 4	...	... *for* triatomic ...	... *read* trivalent.
Page 15 ...	... line 5	...	... *for* tetratomic ...	... *read* tetravalent.
Page 28 ...	... line 8	...	... *for* helium ...	... *read* occultum.
Page 39 ...	... line 9	...	... *for* 408 ...	... *read* 412.
Page 39 ...	... line 9	...	... *for* 1632 ...	... *read* 1648.
Page 39 ...	... line 11	...	... *for* 1730 ...	... *read* 1746.
Page 68 ...	... line 3 fr. b.	...	... *for* Bars ...	... *read* Bar.
Page 86 ...	... line 10 & 5 fr. b.		... *for* Zenon ...	... *read* Xenon.
Page 87 ...	... line 7 & 5 fr. b.		... *for* Zenon ...	... *read* Xenon.
Page 88 ...	... line 3	...	... *for* zenon ...	... *read* xenon.
Page 91 ...	... line 9 & 6 fr. b.		... *for* Lithium ...	... *read* Radium.
Page iii .. } Appendix }	... line 19	...	... *for* ·00571428 ...	{ *read* ·00571428 (or in other words 1/175).

The following is quoted from the report of the International Committee on Atomic Weights, 1909:

The general revision of the values of atomic weights of the elements... has now been completed.... A number of atomic weights are shown to be slightly influenced by the adoption of the new values.... Certain of the values still remain affected by errors far larger than those introduced by the selection of a particular fundamental value of the element with which comparison is made.

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The following two notes may also find a place here :

A. *Concerning variants of elements.*

Dr. Gustave le Bon speaks in his *L'évolution de la Matière* of matter as living, saying :

> Twenty-five years ago it would have appeared senseless to speak of the 'life of matter,' an expression which is now generally employed.

In the same book he contends that the principle of evolution may be as well applied to chemical species as to living species ; that matter is not only evolving but also disintegrating, born and dying at different periods. We find the following statements :

> It is probable that the solid elements such as gold, silver, platinum, etc., represent elements that have aged owing to a loss of a considerable amount of 'intra-atomic' energy . . . . . .

> The old chemistry looked upon composite bodies, all and sundry, such as nitrate of silver, for instance, as very definite substances, formed by the combination of certain elements in rigorously constant proportions. Nothing of the kind is probably the case. The law of constant proportions is undoubtedly only an approximation, like the law of Mariotte, *and owes its apparent exactitude only to the insufficiency of our means of observation*[1] . . . . . .

> Chemical species are no more invariable than living species.

It may be useful to draw attention to these remarks, as they come very near to admitting the possibility of variations in the atoms themselves, such as seem to have been revealed by the clairvoyant investigations in the case of solid mercury and perhaps platinum B.

B. *Concerning atomic weights.*

In going over the chapters dealing with atomic weights in *Abegg's Handbuch der Anorganischen Chemie*, of which the first four volumes have appeared in 1905, 1906, 1907 and 1908, we find results which it is interesting to summarise for comparison with our weight numbers, and which are suggestive from various points of view. Not all the elements are as yet dealt with in this gigantic chemical cyclopædia, as one-half of it is still to appear. The numbers are expressed in units of O=16. The degree of certainty of the results is indicated by a (I), (II) or (III) after the numbers. (I) indicates that the second decimal is regarded as reliable ; (II) indicates that only the first decimal is regarded as reliable (III) indicates still less certainty. Doubtful cases are indicated (I-II), etc.

H 1·00762 (i) ; L. 7·00 (ii) ; Be 9·10 (ii) ; B 11·0 (ii-iii) ; N 14·010 (i) ; Na 22·9975 (i) [Subsequently changed into 23·006] ; Mg 24·36 (i) ; Al 27·1 (ii) ; P 31·0 (ii) ; Cl 35·4579 (i) [Subsequently changed into 35·470] ; K 39·0969 (i) ; Ca 40·12 (ii) ; Sc 44·1 (iii) ; V 51·3 (ii) ; Cu 63·56 (i-ii) ; Zn 65·40 (i-ii) ; Ga 69·9 (iii) ; As 75·00 (ii) ; Br 79·9182 (i) [Subsequently changed into 79·955] ; Rb 85·448 (i) ; Sr 87·66 (i-ii) ; Y 88·9 (ii) ; Nb 94·0 (iii) ; Ag 107·883 (i) ; Cd 112·3 (ii-iii) ; In 114·8 (iii) ; Sb 120·0 (ii) ; I 126·930 (i) [Subsequently changed into 126·97] ; Cs 132·823 (i) ; Ba 137·43 (i-ii) ; La 139·0 (ii) ; Ce 140·25 (ii) ; Pr 140·97 (ii-iii) ; Nd 143·9 (iii) ; Sa 150·44 (ii-iii) ; Gd 157·24 (ii-iii) ; [then approximately the following series : Tb 159·2 ; Dy 162·5 ; Ho 161 (?) ; Er 167·1 ; Tm 171 (?) < Yb 173.1 (iii)] ; Ta 181·4 (iii) ; Au 197·20 (ii) ; Hg. 200·3 (iii) ; Tl 204·04 (ii) ; Bi 208·0 (ii-iii) ; Ra 225 (iii).

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1 Italics ours.

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DOCTOR TH. PASCAL.

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THEOSOPHICAL WORTHIES.

Dr. THEOPHILE PASCAL.

Dr. Théophile Pascal belongs to the small group of early General Secretaries of [illegible] of the Theosophical Society, now called National Societies. He belongs to the third period in the history of our [illegible], if we take the Founders' American period as the first, the time of their joint Indian labors as the second, and the [illegible] up to her death, as the third.

Dr. Pascal was born [illegible] a small village in the Department of [illegible]. His childhood was passed in the [illegible] a relation of his, a Roman Catholic [illegible] Pascal because of his brilliant capacities, [illegible] direct his studies. Thanks to this help, [illegible] a bright intelligence, he very soon received the bachelor's degree and entered the Naval Medical School of Toulon. In [illegible], [illegible] this institution, coming out at the head of the list of his year [illegible] the degree of Assistant Naval Physician. A short time afterwards, he acquired the diploma of Doctor of Medicine from the Faculty of Lyons, then the grade of Physician of the 2nd Class, and in the latter capacity he made several voyages on ships of the Mediterranean squadron, a [illegible] sailing to any great distance from the coasts of France. Though his naval career was very successful [illegible] much esteemed both by the officers and the men, he [illegible] his marriage in 1886. He then set up as a [illegible] Toulon where he soon built up an extensive [illegible] his only child, a daughter, was born. [illegible] acquaintance with an old patient whom he [illegible] the latter was a simple Naval Lieu[illegible] student. This acquaintance was [illegible] de Frégate, and also a member of the [illegible]

[illegible] excellent little pamphlet containing in greater [illegible] Pascal. It is called *Le Dr. Th. Pascal, Premier Secrétaire de la S. T. de France* and published in Paris, [illegible] Lasare, price 50 centimes, [illegible] and [illegible]. The [illegible] are mainly extracted from [illegible] pamphlet, which is from [illegible] old and devoted colleague and friend, [illegible]

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THEOSOPHICAL WORTHIES.

Dr. THÉOPHILE PASCAL.

Dr. Théophile Pascal belongs to the small group of early General Secretaries of Sections of the Theosophical Society, now called National Societies. He belongs to the third period in the history of our association, if we take the Founders' American period as the first, the time of their joint Indian labors as the second, and the space of H. P. B.'s London residence, up to her death, as the third.

Dr. Pascal[1] was born on May 11th, 1860, at Villecroze, a small village in the Department of Var in the South of France. His childhood was passed in the country. When sixteen years old, a relation of his, a Roman Catholic priest, was attracted to young Pascal because of his brilliant capacities, and took it on himself to direct his studies. Thanks to this help, aided by hard work and a bright intelligence, he very soon received the bachelor's degree and entered the Naval Medical School of Toulon. In 1882, he left this institution, coming out at the head of the list of his year, with the degree of Assistant Naval Physician. A short time afterwards, he acquired the diploma of Doctor of Medicine from the Faculty of Lyons, then the grade of Physician of the 2nd Class, and in the latter capacity he made several voyages on ships of the Mediterranean squadron, without ever sailing to any great distance from the coasts of France. Though his naval career was very successful and he was much esteemed both by the officers and the men, he resigned after his marriage in 1886. He then set up as a homœopathic doctor in Toulon where he soon built up an extensive practice. There also in 1888 his only child, a daughter, was born.

In 1887 he renewed acquaintance with an old patient whom he had treated in 1881, when the latter was a simple Naval Lieutenant and he himself still a student. This acquaintance was D. A. Courmes, now *Capitaine de Frégate*, and also a member of the Theosophical Society.

[1] Our readers may be referred to an excellent little pamphlet containing in greater detail the biography of Dr. Pascal. It is called *Le Dr. Th. Pascal, Premier Secrétaire Général Honoraire de la S. T. de France* and published at Paris, Publications Théosophiques, 10 rue Saint Lazare, price 50 centimes, 16 pages and portrait. The data given in this notice are mainly extracted from this pamphlet, which is from the pen of Dr. Pascal's old and devoted colleague and friend, Commandant D. A. Courmes.

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Soon a more intimate friendship sprang up between them, the subject of Theosophy came up for discussion, and Dr. Pascal (who was already interested in human magnetism and allied matters) recognised very quickly the grandeur and value of this magnificent revelation of truth. In 1891 he joined the Society, and he studied hard—too hard perhaps, alas!—in the intervening years. He began in 1892 his long and fertile literary labors in the service of Theosophy.

Mostly in the *Revue Théosophique Française* (*Le Lotus Bleu*) and also in book form, contributions from his pen appeared incessantly and regularly for the next seventeen years, forming an imposing list, both in quantity and in quality. In 1896 on the death of the then editor, Mr. Arthur Arnould, he joined with Commandant D. A. Courmes in editing the above named Review. In 1898 the first signs of the long and painful illness which was to terminate in his death showed themselves. He had for the moment to seek complete rest and to cease all work. During that time he visited India and lived for a short time at Benares and at Adyar.

In the same year he changed his habitat from Toulon to Paris, thereby sacrificing entirely all material results and advantages of a long and strenuous career as a physician in that town.

In 1900 he held a series of lectures on Theosophy in the aula of the University of Geneva, which drew much attention at the time and evoked some vivid polemics.

In 1900 also the French Section of the T. S. was founded and Dr. Pascal was chosen its first General Secretary, a post which he held till 1908, when he sent in his final resignation on account of ill-health. He was then unanimously chosen Honorary General Secretary.

In 1902, a second attack of his waxing illness gave a menacing warning, but an improvement seemed to follow it, and energetic literary activity was shown until 1906, in which year Colonel Olcott, on the occasion of the Paris Congress, bestowed on him the Subba Row Medal for the most valuable and original contribution of the year to Theosophical literature.

Next year, 1907, all active labor ceased as his insidious illness gained strength and began to overpower the physical body. It

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was a tragic, a profoundly sad spectacle to see his body and specially his nervous system waste away. First a constant depression and ever deepening gloom settled on the personality, taking the form of a persistent and profound pessimism, then the power of speech was attacked, lastly the real man seemed to have disappeared behind a thick veil and to be only very dimly conscious of the personality, unable to express himself through the latter. And so after much suffering and long waiting our beloved friend died in Paris on the 18th of April 1909 and his body was cremated three days later in the presence of a band of friends, comrades and disciples.

To this sketch of his useful and strenuous career as a Theosophist we have to add a few words.

First of all, it is essential to note how important a place it is that Dr. Pascal precisely filled, and that he alone could fill, in France and with regard to other Latin countries. The expression of thought and action is profoundly different in Anglo Saxon and in Latin nations. Few Englishmen are aware how foreign average English literary expression remains to the Frenchmen even when correctly translated.

English and American expositions retain to the Frenchmen as to other Latin people—even when faithfully interpreted—still a foreign accent.

It was precisely Dr. Pascal who, by faithfully assimilating the essence of such Theosophical teachings as were given by our greater instructors in the English language, transmuted them and gave them out in a form perfectly adapted to his public. And this fact is so real that we find his writings, and especially his magazine aticles, forming a most essential part in all Theosophical propaganda and study in Spanish countries, to the people of which his books were thoroughly congenial and natural, for whom they had the familiar 'feel' about them.

Secondly, we have to record the fact—though merely in so many words—that Dr. Pascal was not only a writer, but he was also a lecturer, an organiser, a teacher, a propagandist, an administrator and also the head of the E. S. for France.

Having had a thoroughly scientific training and a great medical experience he had the solid intellectual equipment for

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the expression of his intellectual temperament, which was the philosophic, loving lofty abstractions. As a propagandist writer he commanded a lucid style and the capacity of popular yet precise treatment of his subject.

Personally his two dominant characteristics were bhakṭi or devotion, and affection. His feelings towards the Masters were those of entire surrender and devoted service. His attitude towards his friends and comrades was one of tender and wholesome affection, an affection as rare as it is refreshing and beautiful. In his presence feelings of antagonism easily melted away and I think that many of us will find that, in analysing our memories of our dear Dr. Pascal, we recall first of all that he was so intensely lovable, secondly so entirely devoted, thirdly a well-equipped, hard-working, one-pointed pioneer in our ranks whose return among us it is a joy to anticipate.

J. v. M.

THE ANGEL OF DEATH.

'T was at thy door, O friend, and not at mine,
The angel with the amaranthine wreath,
Pausing, descended, and with voice divine,
Whisper'd a word that had a sound like death.

Then fell upon the house a sudden gloom,
A shadow on those features fair and thin,
And softly, from that hush'd and darken'd room,
Two angels issued where but one went in.

All is of God! if He but wave His hand,
The mists collect, and rains fall thick and loud;
Till with a smile of light on sea and land,
Lo! He looks back from the departing cloud.

Angels of life and death alike are His;
Without His leave they pass no threshold o'er;
Who then, would wish or dare, believing this,
Against His messengers to shut the door?

LONGFELLOW.

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"THE DWELLER IN THE INNERMOST."

By G. F. WATTS, R.A.

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THE DWELLER IN THE INNERMOST.

Thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds nor sights nor pain nor any pleasure.—*Plato.*

Saints and sages in both past and present have ever devoted much time to contemplation on the sources of life and being, regarding the distractions of the outer material life, when compared to the interests of the soul, as of slight importance in the eyes of those who have won the privilege of surveying all life and time as a whole, and who find their nourishment only in the plains of Truth. In the endeavor after spiritual development, the practice of meditation has always been held of primary importance, though the methods may vary in different lands and periods, but pupils in the sacred sciences are very generally encouraged to seek enlightenment by strenuous concentration on the higher things that surround and permeate all existence; by this means they learn to unite the greater with the lesser Self, to see themselves as they really are, and gradually to bring the higher nature into activity, the clamorous physical senses being meanwhile held in abeyance. Great difficulty is experienced in attempting to explain this process to the unlearned or half educated, for spiritual conditions are as hard to describe as to apprehend, and the last word is never said on such matters, new avenues of communication constantly opening out before our ever-evolving humanity.

Many are the ways by which souls can hold communion with one another, even when separated and confused by their veils of flesh; and when speech fails in interpreting the innermost feelings, mediums such as color, form or sound may succeed in conveying ideas in a more simple and direct fashion. We have been given to understand that there are elementals attendant on our race which can only function through color and sound, at all events as far as we are concerned; they are in this way attracted to specific thought-forms, which appear in the auras of men and women and are perceptible to the elementals though not to the ordinary physical senses. Such a process tends to quicken and intensify the natural mental equipment of the individual, and the result may well be that the man concerned, if artistically inclined, will seek to exhibit his unaccountably increased powers to the world

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through music or art, corresponding to the characteristic of the functioning elemental. Undoubtedly a medium such as sound—harmonies when combined in a musical form can interpret far more complicated conditions of thought and feeling than is possible for mere words, and paintings and sculptured forms are also capable of containing depths of meaning and teaching—a notable example being the picture we are considering to-day. All these methods, whether speech, music, or art, are really only differing ways of revealing the Spirit behind—the Dweller in the Innermost—and there is no such very great superiority in the medium of language, though it is that of which we generally avail ourselves at the present time.

That pictorial art is able to demonstrate the reality of the unseen without the need of one halting word of explanation, is evident to those who have seen the picture in the London Tate Gallery by Watts called the *Dweller in the Innermost,* in which the master's intuition has enabled him so adequately to represent the spirit of contemplation. Second to none in command of composition, coloring and other necessary concomitants of his art, this great English nineteenth century painter won his special renown from his power of depicting ideas, emotions and abstract conceptions by such powerfully imaginative symbolism, that the thought of the artist strikes straight on to the brain of the disciple and the thing signified is apprehended more luminously than would otherwise have been possible. Watts' penetrative insight, when representing high and holy thought, as it might appear, were the obstructing physical body to be withdrawn, gives his conception of contemplation seen in visible form, as a woman of serious aspect, great depth of character being evident in the face and expression. She is winged, a star shines on her forehead and on her knees lie the truth proclaiming trumpet and the arrows that pierce through all deception; it is however the marvellous expression in the eyes that shows what dwelling in the innermost must mean—they are intense with life yet almost inhuman in their abstraction from lower interests.

Watts' enigmatical figure may be compared to the somewhat similar personified arts and virtues with which we are so familiar in Italian art; notable examples of these are to be seen in the

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Spanish Chapel in the Church of Santa Maria Novella at Florence, and in the Sistine Chapel at Rome, where Michæl Angelo has shown forth pictured wisdom in his awe-inspiring Sibyls and other mystical figures. The allegorical frescoes at Florence are earlier in date and (like others at Siena, Pisa and elsewhere) have a certain stiffness and formality, but they often show remarkable intellectuality of conception, together with purity and beauty in face and general detail; it is not too much to say that these early works might have remained practically unknown to the modern art world, had it not been for the devoted labors and beautifully worded descriptions of John Ruskin, the great Victorian interpreter of symbolic art. In his *Modern Painters* he says when enlarging on the value of allegorical teaching that "the greater and more thoughtful the artists, the more they delight in symbolism and the more fearlessly they employ it. A universe of noble dream-land lies before us, yet to be conquered. If a really great painter, throughly capable of giving substantial truth, and master of the elements of pictorial effect which have been developed by modern art, would solemnly and yet fearlessly cast his fancy free in the spiritual world, there seems no limit to the splendor of thought which painting might express." Writing many years later on "the mystic school" of Burne Jones and Watts, the same great art critic explains that its function "is to place at the service of former imagination, the art which it had not, and to realise for us, with a truth then impossible, the visions described by the wisest of men as embodying their most pious thoughts and their most exalted doctrines."

It is interesting to note that allegory in painting is being attempted actually at the present time in France, the country which we are accustomed to associate rather with realistic than with symbolic art. In this year's Exhibition of the Beaux Arts in Paris, a painting is hung by Aubertin, a pupil of Puvis de Chavanes, which attempts to give a metaphorical representation of the evolution of the inner life. This picture, called *l'Essor*, as he himself explains, expresses the stages of human thought, first dormant, then awaking, rising upward and finally taking flight into space, free, radiant and immortal; the idea is represented by a succession of female figures in these attitudes, for in accordance with French

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tradition the artist expresses himself through bodily gestures rather than through facial expression, and in this respect he has more in common with plastic than with pictorial art. A comparison of Aubertin's l'Essor with Watt's *Dweller in the Innermost* is interesting, because it shows by what different methods subjects so closely related as to be almost identical in nature may be treated, and it is remarkable how similar an impression is left on the mind by the two pictures, though the mechanism employed differs so completely.

All such efforts at representing an inner truth strive after a high ideal akin to that put forth so many years ago in his dying discourse by Socrates, in whose words this paper may well end as it began. "The soul is dragged by the body into the region of the changeable and wanders and is confused; the world spins round her and she is like a drunkard when possessed by change; but when returning into herself she reflects, then she passes into the other world, the abode of purity and eternity and immortality and unchangeableness, which are her kindred, and is not let or hindered; then she ceases from her erring ways and being in communion with the unchanging is unchanging."

CAROLINE CUST.

THE SPIRIT'S SONG.

And now once more the problem vast
Demands a new solution.
"Who is the God," is still the cry,
"The God of evolution?"
And yet again by human voice
The Spirit makes reply:
"I am the God of all the earth
All Nature's Spirit I.
I am the Source of light and heat;
I cause the sun and moon to shine,
The grass to grow, the birds to sing,
Mankind to think his thoughts divine."

CAPT. R. C. COCKERILL.

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"Nearly twenty years ago," began the Doctor, "while on a visit to the distant home of my childhood, I had a peculiar experience. Having a desire to view once more a small valley that lay beyond the hills in a neighboring township, I started, one fine morning, to make the journey. Taking my horse and carriage as far as was practicable, I left them at a farm-house on the hills and proceeded on foot in the direction which I had often travelled long years before, expecting to strike into a bridle-path with which I used to be familiar. I had not gone far, however, before I found that time had made great changes in the face of nature, and that the upland (where I expected to find the bridle-path) had become thickly covered with a growth of evergreen trees—spruce, hemlock and balsam fir—the low-hanging branches of which nearly covered the ground. After spending some time in a fruitless effort to follow a definite course, it gradually dawned upon me that I did not know in which direction the right course lay—in fact I was lost

"As I was still wandering on, there suddenly appeared before me a very large brown dog who rushed up to me with great friendliness of manner and, rearing up, placed his paws on my shoulders and looked me in the face, but with such expressive eyes as I never saw in any dog before or since. They seemed to radiate a depth of affection and a breadth of intelligence such as I had never thought possible in any of the lower animals.

"He soon assumed the position most natural to all quadrupeds and trotted off a few yards and then looked back, wagging his tail, as much as to say, 'Come on,' so I followed him without the least hesitation. He led me some distance through the thick growth of young trees, and I kept quite near to him, when suddenly he vanished from my sight, just as I was nearing an opening where I soon saw the summits of the Green Mountains, and was able to take the proper course. But the dog was gone, and though I made every conceivable effort to find him, it was without avail. On my return in the evening I took a different, though a longer course, and on reaching the farm-house sought to obtain some tidings of my friend and guide the dog, but evidently such a dog was not known in that locality.

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"I have often pondered over the question of the sudden appearance and disappearance of the four-footed friend who did me so kind a service. Where did he come from, and where did he go so suddenly, thus frustrating my hopes of future companionship with him? The pressure of his paws was plainly felt on my shoulders, which shows that he was not a *mere* apparition; but what puzzled me most was the fact that I did not *see* or *hear* his approach or departure. He seemed suddenly to flash into visibility, only a few feet in front of me, and to vanish as suddenly, when near by, after accomplishing his mission."

"There are several possible explanations available," said the Shepherd. "If neither the appearance nor the vanishing occurred actually under the observation of the spectator, the dog may have been an ordinary physical animal, belonging to some passing visitor. It seems probable that some friendly dead person noticed the narrator's predicament, and offered assistance; then the question arises, how could that assistance most easily be given? If a suitably impressible animal happened to be within reach, to use him would most likely need the smallest expenditure of force. If not, no doubt a nature-spirit could assume that form, but that involves the additional labor of materialisation, and materialisation maintained for a considerable time. Another possibility is the use of hypnotic influence; if that were employed neither dog nor nature-spirit is needed—a strong impression upon the mind is enough."

"I remember an occurrence somewhat similar, but less dramatic," remarked the Painter. "A girl-friend of mine lived in a country suburb about a mile from the station. It was a lonely walk which she always avoided taking alone after dark. One evening, however, she was obliged to return home late, without any companion. She was a timid girl and was very nervous, but she had scarcely left the station when a dog came up to her in a friendly manner. She patted him, and he turned and trotted along beside her till she reached her own gate, and then turned off in another direction. She told me that she felt quite secure in his company, and felt as if he had been sent to her."

"No doubt he had," commented the Shepherd.

"These cases seem not uncommon," said the Prince, "though the details differ in each. A lady who resided in the suburbs of

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Philadelphia was detained one night in town and had to return home much later than was her custom. She was obliged to carry an unusual amount of money, which she thought must have been known to a depraved-looking man who followed her into the street car, and descended from it at the same time that she left it to walk through a lonely street to her home. She watched his movements with anxiety as he followed her at a distance, and (as she had feared) approached her menacingly just at the loneliest spot. As he was about to touch her a large S. Bernard dog suddenly appeared and growled fiercely at the ruffian, who turned and fled instantly. The lady recognised the dog as her own, and welcomed him with effusion, and he walked at her side all the way to her own door, where he suddenly disappeared even as she was looking at him and fondling him. Then for the first time (having been too upset and terrified before to think of it) she realised with an awful shock that the dog had died two years before! This recollection seems to have frightened her even more than the man had."

"Yet it surely should not have done so," remarked the Shepherd, "for nothing could be more natural than that the dog should still remain after death near the mistress whom he had loved, and should defend her when the need arose. How he was able to materialise himself so opportunely we cannot know; it may have been only the strength of his own love for the lady and his hatred of the aggressor, but perhaps it is more likely that some invisible helper or some protecting dead friend chose that way of interfering for the lady's defence. An animal is much easier to influence than the average human being."

"I know a very remarkable animal-story which I should much like to have explained," said the Platonist.

"I remember, ten years ago, a college friend of mine told me a story of an uncle of his, a great Shikāri, who had spent many years in India—a healthy, matter-of-fact kind of person, who had neither any leaning towards the occult, nor any skill in the invention of fictions. It was his uncle's great anecdote, by that time thoroughly polished by many years of after-dinner service.

"One day the uncle, whom we will call Colonel X., was out in the jungle after a panther. After a good deal of beating about, the beast was tracked to a dark cave in the side of a hill. Colonel X.

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approached the mouth of the cave with great caution and looked in, ready to shoot, of course, if anything happened. As he peered into the darkness, the light of two flashing green eyes shone out from the further end of the cavern and the Colonel was, all of a sudden, petrified to hear a human voice, thrilling with misery and anguish, cry out to him: 'For God's sake shoot me, and release me from this hell!' What the Colonel replied I forget; but, at any rate, the voice—which came from the beast at the end of the cave—went on to inform him that it was the soul of an English lady which somehow or other had become imprisoned in the body of the brute, that she was suffering unimaginable torments and that, if he would effect her release, she would be eternally grateful and ever afterwards watch over him in times of peril. She told him that, whenever danger might happen to threaten him, she would appear to him in the form of a spotted deer; and that he must remember this and always be ready to take warning.

"The Colonel, said my friend, raised his gun, as in a kind of dream, and fired.

"Years passed by, and he had almost begun to look upon the whole incident as a strange hallucination. People naturally laughed at him when he told the story, and sometimes he felt a little inclined to laugh at himself.

"One day, however—again when out in the jungle, shooting—he was just about to turn down a little side-track through dense undergrowth, when suddenly a spotted deer passed a few yards in front of him, looking at him in a meaning way—and disappeared. This brought the previous adventure back with a rush of recollection to his mind. He felt there must be danger. So he proceeded to reconnoitre with the assistance of the beaters, and soon discovered, in the grass of the jungle-path down which he had been preparing to go, and only a few yards in front of where he stood, a huge cobra coiled up and almost concealed. Had he gone on, he would certainly have trodden upon it.

"Again, some years later, but this time in England, he happened to be walking along the outskirts of a large field, bounded by a thick quick-set hedge. Being anxious to get through into the next field, he was looking for a gap in the hedge. At length he found one—a largish hole, with a section of hollow tree-trunk

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bridging the ditch which divided the two fields. He was just stooping down to crawl across when, in front of him, in the next field, he saw a spotted deer! Once more he remembered his former experience; and, knowing that deer of this kind were not to be found in England, he drew back quickly and proceeded along the side of the hedge until he came to a gate some way further down. Going through the gate he returned to examine the gap from the other side. On doing so, he discovered in the hollow trunk a large hornets' nest!

"On one or two other occasions the spotted deer appeared to him, always to warn him at the moment of danger. I was told these by my friend, but I have forgotten them in the ten years which have passed since I heard the story. At the time of telling it, Colonel X. was still living and was ready to swear to the facts which I have related."

"A most remarkable story," commented the Shepherd. "It is of course possible that the years of polishing of which you spoke have added somewhat to its marvels; but if we are to accept even the broad outlines as true, it needs a good deal of accounting for."

"But is it in the least possible that a woman could be imprisoned in the body of a panther?" asked the Painter.

"Possible perhaps, but not in the ordinary course of events very probable," replied the Shepherd. "Long practice in matters occult has taught me to be exceedingly cautious in affirming that anything is impossible. The most I ever feel justified in saying is that such and such a case is beyond my experience, and that I do not know of any law under which it could be classified. But this particular instance is not utterly inexplicable; suggestions may be offered, though we should need a great deal more information before we could speak with any approach to certainty."

"What suggestion can you offer?" asked the Platonist.

"If the tale be true exactly as we have it," said the Shepherd, "I think we must assume some very unusual piece of karma. You may remember a little article of mine in the *Adyar Bulletin* on "Animal Obsession," in which I indicated the various ways in which we have found human beings attached to and practically inhabiting animal bodies, but this case does not fit quite comfortably in any of the classes there described. The lady may have

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been a person who found herself in the grey world (to borrow a very appropriate name from a recent novel), and in a mad effort to escape from it seized upon the body of a panther, and after awhile became horrified at this body and desired earnestly to free herself from it, but could not. Or of course she may have been linked with the body as the result of some gross cruelty, though we know nothing about her that would justify us in such a supposition. Or (since the thing happened here in India) she may have offended some practitioner of magical arts, and he may have revenged himself upon her by imprisoning her thus."

"But again, is *that* in the least possible?" interrupted the Painter. "It sounds like one of the stories in the *Arabian Nights*."

"Yes, if there were a weakness in her through which such a magician could seize upon her, and if she had intentionally done something which gave him a kārmic hold upon her; but of course it would be a very rare case. But there are other unusual points in the story. I have never heard of an instance in which a person linked to an animal could speak through its body; nor, again, would it under ordinary circumstances be possible for a dead person to show herself as a spotted deer when the intervention of a guardian angel was considered desirable. If the details are accurately given, the young lady must have been a very unusual person who had somehow entangled herself in unfrequented byepaths of existence. You may remember a ghastly story of Rudyard Kipling's about the fate of a man who in some drunken freak insulted the image of the deity in a Hinḍū temple. There are often men attached to such temples who possess considerable powers of one sort or another, and while we know that no good man would ever use a power to injure another, there might be some who, when seriously offended, would be less scrupulous."

"May not the Colonel have been to some extent psychic?" asked the Epistemologist.

"Nothing is said to imply that," replied the Shepherd, "but of course if we may assume it, it clears up some of the minor difficulties of the story, for in that case the deer may have been visible, and the voice of the panther audible, only to him. But a man who is psychic usually has more experiences than one; and this Colonel hardly seems to have been that kind of man. In the absence of more precise information I think we must be content to leave the story unexplained."

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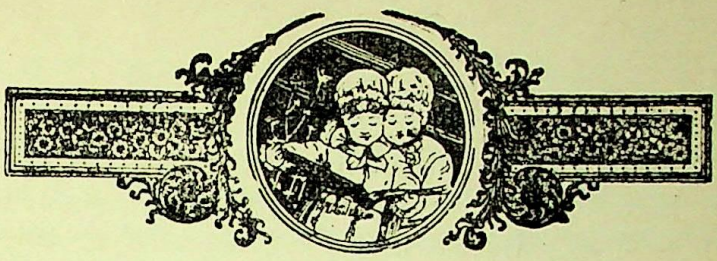

ROUND THE VILLAGE TREE.

THE STORY OF HYPATIA.

[This story and the following one on Bruno were written during the author's Free-Thought days, as she felt specially attracted to these two martyrs.]

THE sun was sinking down behind the great library of Alexandria and burnishing into dazzling brilliancy the wide blue waters of its bay, as a girl, golden-haired and grey-eyed, sat alone in a large and richly-furnished room, gazing through the pillars at the glancing wavelets of the sea. Beautiful she was, with a grave serenity that lent to her dignity beyond her years, and the beauty of face and figure was set off by the pure white of the trailing gold-edged girdle that clasped her slim round waist. Her day-dream was broken by the sound of an approaching foot-fall, and she rose as the curtain was lifted, and an aged but still vigorous man, white-haired, white-bearded, entered the room, and gave gentle greeting to his only child.

"Hast thou thought, my daughter, of the matter whereof we spoke this morning?" he said as he came forward.

"Yes, my father," spoke the girl, in a full soft tone that fell on the ear like a caress. "I am ready to do thy will."

A smile of gratified pride and pleasure irradiated the old man's face, softening the somewhat stern lines of brow and chin.

"It is well, Hypatia," he answered. "So shall my strength lean on thy young fresh power, and my pupils shall learn yet more swiftly from the lips of the brightest ornament of my school."

And then Theon, the famous mathematician, who had raised to unrivalled position the noble Platonic school of Alexandria, drew his child down beside him on the soft rich cushions whereon she had been awaiting his coming, and they talked long and earnestly of the morrow's work. For on the morrow Hypatia was to take her place as teacher in the great Platonic school and to face the

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youth of Alexandria for the first time as preceptress. And well was she fitted for the task; for she was versed in all the knowledge of her day, and none could teach her aught in geometry or in astronomy, or in the science of the time. And so deeply had she drunk of the springs of "divine philosophy" that she seemed to those who had been her instructors to be Platonism itself incarnate, and it was thought no shame to ask her to teach in the mighty school wherein Ammonius and Hierocles had held sway, and to which came students from Greece, and from imperial Rome itself.

And truly Hypatia justified the faith of her father and of her tutors, for we read that "her fame became so great that the votaries of philosophy crowded to Alexandria from all parts." And so pure was she, so gentle, and yet so proud, that no word of blame or censure was ever heard against her in the market-place or in the baths of Alexandria.

Unhappily it chanced at that time that the patriarchal chair of Alexandria was filled by a bishop named Cyril, a man haughty and bitterly intolerant. He was surrounded by hordes of savage monks and priests, who fanned the gloomy fire of his hatred against all noble learning and scientific thought. And as the fame of Hypatia's learning spread abroad, and the youth of Alexandria crowded more and more into her lecture-room, and as some who had been attendants at the churches now gathered in the hall where she taught the Platonic philosophy, Cyril determined in his dark mind that this rival should be destroyed, and should no longer be allowed to shed abroad the rays of the pure light of knowledge.

And first he tried to convert her to his gloomy faith, for greater than the triumph of slaying her would have been the triumph of immuring her bright keen brain in the dungeon of superstition, and of quenching the glory of her intellect under the extinguisher of faith. But the "load of learning" which she "bore lightly as a flower" made it impossible for her to pass through the narrow barbaric gate of his creed, and the keen dialectic exposed the clumsy sophisms of the monks he sent to convert her. Then he determined that she should die, and calling to him Peter the Reader, a sour and brutal fanatic, he bade him take with him a band of the roughest and wildest of the

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savage monks, and slay "this child of the devil," even as she was returning from her daily task of lecturing in the schools.

So Peter went forth and whispered first to one and then to another, and he told how Hypatia was followed by a devil whereever she went, and how this devil gave her her beauty and her cunning tongue; and how she was destroying the souls of the simple Alexandrian people by her blasphemies and her false philosophy. And gradually the throng of monks grew larger and larger, and Peter deftly led them to a narrow street through which Hypatia must pass. And many of them had in their hands large oyster shells, for a whisper had gone round that the witch's flesh should be scraped off her bones, so that none of her incantations should avail to save her.

And now, see, a young monk comes running swiftly, and gasps as he runs—"She is close at hand." And in a moment her chariot appears and the fair face is still glowing with the excitement of oratory, and the deep eyes are luminous with the glory of the mind. And now a cry and a surge forward of the crowd and Hypatia's chariot is surrounded by fierce faces and tossing arms, and in a moment the horses are stopped, and as she rises, startled, from her seat, the wiry arms of Peter drag the girl down brutally. Her dream is broken, and for the reverent faces of her listeners she sees the fierce swarthy faces of Thebaid monks, and as she glances over the howling crowd not a friendly eye meets hers.

"To the Church! to the Church!" cry the torturers, "and let us offer the witch before the high altar of our God!" And Peter rushes onwards, dragging the half-fainting girl, and the monks surge onwards also, with many a curse and prayer. And now the great Church of Alexandria is reached, and up the aisles, on to the very steps of the high altar, from which the crucified Christ looked down on his worshippers, Peter, panting and furious, dragged his unresisting victim. There for an instant Hypatia shook herself free, and looked over the tossing sea of arms and faces, and opened her mouth as though to speak. Her white robe was stained and soiled with that terrible journey, but her face was sweet and serene and strong, and her voice rolled out melodiously over the throng of her foes. But scarcely had the tones rung

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round the Church, when Peter, fearing that her eloquence might turn the mob from his purpose, yelled out:

"She is a witch! a witch! do not listen to her sorceries. I see the devil at her ear, whispering to her. She is a witch!"

And flinging himself on her, he rent her robe from neck to hem, and tore wildly at her clothes, till they fell in ribbons at her feet, and the tall white girl's form stood naked, dazzling as snow, before the golden altar. And a cry burst from her lips at last, as she stood thus bare before that brutal throng.

And the great dumb Christ looked on.

Then the monks flew at her and beat her, and wrenched out handfuls of her glorious golden hair, and tore her flesh with their nails like wild beasts. And those with shells scraped away her flesh till the bones were visible, and all her body was one gaping dreadful wound. Then they tore her limb from limb, and cried to bring fire to burn the witch to ashes.

And the great dumb Christ looked on.

And at last they gathered wood outside the door, and flung the pieces of her body on the pile, and set a light to it, and sang hymns round the witch's funeral fire, until nought but ashes were left, and these they scattered to the wind and went home rejoicing in their evil work.

And that night Cyril slept soundly, for his rival would no longer draw away his hearers. And Peter slept deeply, for he had drunk himself stupid after his crime. But many of the monks had troubled dreams, and wondered whether indeed their day's work were a righteous one.

And in the dark Church there were pools of blood, and remnants of human flesh and tangled golden hair.

And the great dumb Christ looked on.

A. B.

If thou hast lived and schooled thy soul so nobly,
Exalting it with each refining grace,
That thou might'st yield each thought and each emotion
In consecration to the human race,
Then thou hast lived.

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STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDḌHISM INTO CEYLON.

THE ARRIVAL OF THE RELICS AND THE BUILDING OF THE ṬHUPĀRĀMA.

After the rainy season was over, Mahinḍa returned to the Mahāmegha-gardens and told King Ṭissa that it was very necessary to procure some of the relics of the Lord Buḍḍha, for, he said, wherever His sacred relics are seen, there the Lord Buḍḍha is Himself.

He advised Ṭissa to get from King Asoka the bowl used by the Buḍḍha for his meals, and to fill it with relics, and then to ask the King of the Ḍevas, Sakka, who had the 'Tooth-Relic' and the 'Right Collarbone-Relic,' to give the latter to Laṅkā for the salvation of the people. The Sāmānera Sumana received the order to procure the relics, and he asked Ṭissa to have the city and the highway decorated and to come himself in his royal attire and with his retinue to the Mahāmegha-gardens in the evening of the same day, when he would find these relics. Sumana himself, says the *Mahāvansa*, appeared at once at King Asoka's court, just at the time when a great festival was being celebrated, after having performed the transfer of the Right Branch of the Boḍhi-tree to the foot of the Sāl-tree. You will remember that some time before a royal messenger, King Ṭissa's nephew Arriṭṭha, had been sent to King Asoka with a request from Mahinḍa to send the Right Branch of the Holy Boḍhi-tree with his sister Sanghamiṭṭa to Laṅkā. And so while preparations to receive this Branch were going on in Laṅkā, King Asoka was very busy in India making great preparation to fulfil this request. When the Sāmānera Sumana asked for the relics, King Asoka at once handed him the bowl used by the Lord Buḍḍha for his meals, and filled this with relics. Then Sumana went to the King of the Ḍevas, Sakka, from whom he received the Right Collarbone-Relic.

As promised to King Ṭissa, Sumana re-appeared in Laṅkā the evening of this same day, left the bowl with the relics at the Mihintalé mountain and went with Mahinḍa, carrying the casket with the Right Collarbone-Relic to the Mahāmegha-gardens where King Ṭissa was waiting, mounted on his state-elephant and accompanied by his attendants all in their festive attire.

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King Ṭissa had prayed for three boons in order to become convinced that the relic was really genuine. The following were the boons: the state-canopy was to bow down by itself before the relic; the state-elephant should go down on his knees before it; and the casket with the relic should alight on his head. All these three miracles occurred, as soon as Mahinḍa and Sumana arrived with the relic. King Ṭissa rejoiced, and the people, seeing this, believed.

King Ṭissa took the relic off his head and put it on the back of his elephant. Thus leading the procession, they went through the eastern gate of Anuraḍhapura, through the city and out of the southern gate to the Mahāmegha-gardens where the Ṭhupā was to be built for the reception of this sacred relic. Ṭissa had the place pointed out by Mahinḍa cleansed from the Kadombo-creeper and decorated in the proper manner. But when he attempted to remove the relic from the elephant's back to place it in this temporary resting place, the elephant refused to have it taken from his back. Mahinḍa explained that the height of the resting place for this relic should be on a level with the elephant's back. Ṭissa at once sent for earth from the Abhaya-tank, which at that time was dried up, had it piled up to the desired height, and had it decorated most profusely with flowers. Now the wise elephant allowed the King to remove it and place it among the flowers. This same state-elephant became its faithful guardian by night and day in the golden hall which had been erected, not far from this place, for the reception of the expected Branch of the Boḍhi-tree.

In the meanwhile King Ṭissa had engaged a great number of men to manufacture bricks and set to work to build a Dagoba according to the directions of Mahinḍa. It was made sixty feet high, and had a diameter of forty feet. It was built, as are all Dagobas, bell-shaped, and at the top, under the pinnacle (Kotha), there was to be excavated the receptacle for the casket with the relic. It was surrounded by two platforms on which stood three rows of beautifully ornamented columns, all monoliths. The Dagoba was made one solid mass of bricks. This is the way all Dagobas are built, and because they are built as a solid mass, they can endure the wear and tear of centuries, and some of them are yet to be found, to the wonder of the present day.

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All the work on this first Dagoba, and on most of the Dagobas and Temples built later, was done without paying the workers. The Sinhalese in these olden times loved their religion so very much that King Ṭissa needed only to ask the brickmakers to come forward and work and they came. And all the stone-cutters and bricklayers and masons and artisans came willingly and worked cheerfully for the glory of their religion. As reward they received food and clothes and rice-fields, and they were more than happy, for they had not as many needs as the people now have.

In a very short time the first Ṭhupā was finished, and King Ṭissa made preparations for a grand festival for the enshrining of the first relic of the Buḍḍha brought to Ceylon. He had the casket with the Right Collarbone-Relic again placed on the state-elephant's back, and in procession it was brought to the Ṭhupā. The people of Anuraḍhapura had gathered there, and others from all directions; and then, before their eyes, the casket with the relic rose high up in the air, stood still, and then, as from the Buḍḍha when He was on earth under the Gaṇḍamba-tree, water and fire streamed at the same time from the relic. Then it placed itself on the head of King Ṭissa, and he himself laid it in the receptacle under the pinnacle of the Ṭhupā. The King's younger brother Maṭṭābhaya and a thousand persons were ordained monks.

After the completion of the Ṭhupā, King Ṭissa with his royal household and very many people made offerings to the Ṭhupā, which was named Ṭhupārāma, because the King had an arāma (vihāra) built close to it.

This is the story of the building of the first Dagoba in Laṅkā, in which the first holy relic was enshrined, and which (lately renovated) stands yet in the holy city of Anuraḍhapura and preaches to us of King Ṭissa's devotion to Buḍḍhism and of the love of the people who worked willingly and without pay at the first religious building after the introduction of Buḍḍhism into Ceylon, 307 B. C.

M. Musæus Higgins.

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THE WAY.

However certain of the way thou art,
Take not the self-appointed leader's part.
Follow no man, and by no man be led,
And no man lead. *Awake*, and go ahead.
Thy path, though leading straight unto the goal
Might prove confusing to another soul.
The goal is central; but from east, and west,
And north, and south, we set out on the quest;
From lofty mountains, and from valleys low;
How could all find one common way to go?

Lord Buḍḍha to the wilderness was brought.
Lord Jesus to the Cross. And yet, think not
By solitude, or cross, thou canst achieve,
Lest in thine own true Self thou dost believe.
Know thou art One with life's Almighty Source,
Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
Or what thy creed—or where thy lot is cast;
In halls of pleasure, or in crowded mart,
In city streets, or from all men apart—
Thy path leads to the Light; and peace and power
Shall be thy portion, growing hour by hour.
Follow no man, and by no man be led.
And no man lead. But *know* and go ahead.

ELLA WHEELER WILCOX.

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THEOSOPHICAL HALLS.

A picturesque side of our movement lies in the extraordinary diversity of its manifestations, both as to geographical location and as to social and other outer conditions that modify its forms and tendencies.

How different is the whole character of a Lodge in India from that of one in Germany or again from one in wide-awake America! Their mental and psychic atmospheres are different, their activities are different, even the aspects of Theosophy represented by them are different. In fact there is a profoundly dissimilar atmosphere created by races, religions, social conditions, languages, national culture and history, local interests, and so forth. A most instructive and broadening result is gained from continuously visiting and beholding Theosophy thus variously manifested in many places.

And as it is with the life, so it is with the form. London members of old standing have a successive remembrance of the Headquarters in Lansdowne Road, Avenue Road, Albemarle Street and now New Bond Street.

In the north of England the Theosophical Hall in Harrogate is the centre of many pleasing memories, and the building in which it is situated forms an unfading picture in the minds of many members—if not one of æsthetic qualities.

So too have we in mind the Headquarters in Amsterdam on the Amsteldijk with its newly erected building behind it, or—an antipode to it—the pleasant rooms in one of the quaintest of the quaint old palaces of ancient Genoa, the home of the united local Lodges. Quite another aspect again is presented by the most dignified looking rooms of the French Society in Paris on the Avenue de la Bourdonnais, and so on *ad infinitum*.

Great or small, in flats or taking up whole houses, specially built or adapted, Theosophy is everywhere housed according to local conditions and available needs and means. And the interesting and characteristic part about it all is that to the early 'builders' in our movement all these places are thickly interwoven with the pleasantest, often the most vital and stimulating, associations of mind and heart. It would indeed be quite interesting to see some of them pass in review before our eyes—the known and those as yet unknown, from the remoter countries, from Russia and Peru, from Finland, Sweden and South or North Africa, from South America and New Zealand, from Ceylon and Kāshmīr, from everywhere where the leaven of Theosophy does its useful work.

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These thoughts struck us most forcibly when circumstances brought to our notice a few charming and striking snap-shots from a remote place, a little townlet in Victoria, quite in the bush, in the South of Australia, about one hundred and thirty-eight miles from Melbourne, a place so much the reverse of widely known that even the bigger atlases at our disposal fail to register it.

Two of the snap-shots give us a general view of Bealiba and a picture of its great avenue of pepper-trees. Another shows the 'amphitheatre' where the local group of Theosophists sometimes met at night before they had a hall, and where they used a torch or lantern for the reading of papers. The remaining photograph shows the result of the unity of purpose, enterprise and devotion of a very few, namely the 'Theosophical Hall' built by them to replace the primitive earlier meeting place by a more convenient one.

Theosophy in Australasia writes about it:

An item of unusual interest is the crystallising of the work carried on at Bealiba, in Victoria, by Mr. Jenkin and a small group, assisted by Mr. and Mrs. Hunt, of Melbourne. A small wooden hall has been built there, such as will provide a centre for the work of the Theosophical Society for the coming years. Across one end of the building appear the words 'Theosophical Hall.' The background for the inscription is, seemingly, a large white cross filling in the whole gable end, on which are also shown mystic symbols, familiar indeed to all of us, but doubtless a source of considerable wonder to the bucolic minds in that quiet country town.

Mr. Jenkin, the real spirit of the enterprise (which is a fine illustration of what one man can do who is whole-hearted and devoted) together with only six others, built this little Hall mainly because the Trustees of the Public Hall refused them the use of it for Sunday meetings. The little building can contain about sixty or at most eighty people, and Mrs. Hunt inaugurated it, there being a fair audience present. In the photograph we see Mrs. Hunt and Mr. Jenkin on the left, with Mr. Ellerton on the right.

We wish our Australian friends at Bealiba every success in their work, and invite our readers to extract from this note and these photographs the object-lesson of the internationality and diversity of our movement, as well as the value of perseverance even with small beginnings and in unpromising surroundings.

J. v. M.

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THE OLD MILL TOFT PLACE

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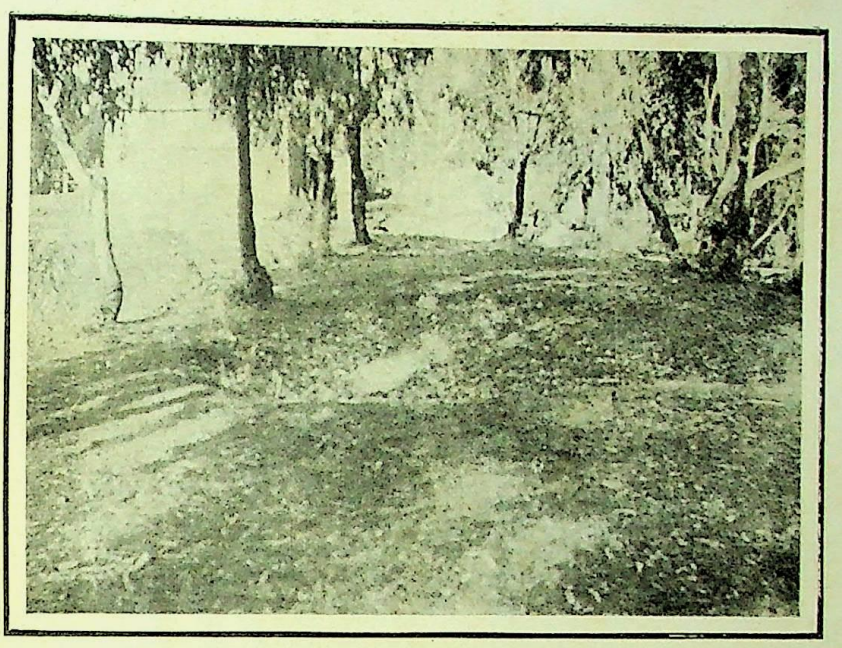

THE OLD MEETING PLACE.

THE NEW MEETING PLACE.

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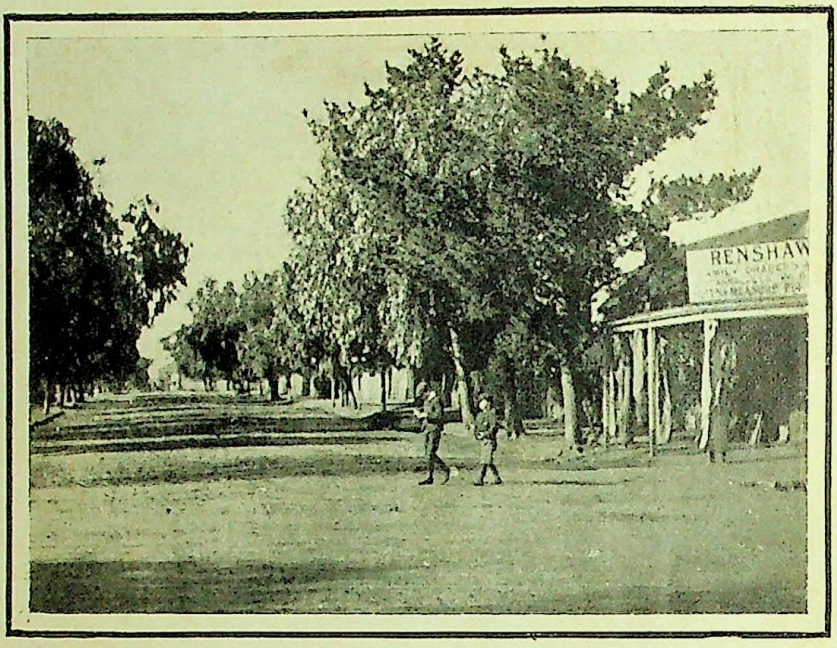

MAIN AVENUE OF BEALIBA.

PANORAMA OF BEALIBA.

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MAIN AVENUE OF BEALIBA

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SCIENTIFIC NOTES.

We are told in the *Secret Doctrine* (Vol. I, p. 173) that many surprises are in store for scientific men with regard to hypotheses of a purely physical character, and one such surprise has recently occurred in connexion with the earth's atmosphere. It is well-known that as we ascend in the atmosphere in balloons, or up mountains, the temperature continually falls, until at the greatest heights reached by man extreme cold is felt. Modern theory requires that this process of continually diminishing temperature should go on until the absolute zero is arrived at, since the sun's heat does not exist, as such, in inter-planetary spaces, but as radiant energy, which requires the presence of matter to transform it into heat.

During the last few years Meteorologists have been able to measure the temperature at very great heights by means of balloons carrying measuring instruments, and have found that after a certain height has been attained, the temperature ceases to fall, and remains constant, or even tends to increase. The height at which this unexpected change takes place is about six miles, and reaches up to eleven miles, which is the extent so far explored. So great has been the surprise of scientific men at this unlooked for result, that several of them have sought to prove, in the columns of *Nature*, that the instruments were not recording properly; but it is now generally admitted, I think, that the so-called *iso-thermal layer of the atmosphere* is a real phenomena, and in no way fictitious.

However unexpected these results may appear to men of science, they will not, I think, greatly surprise the diligent student of the *Secret Doctrine*; for therein we read that (Vol. I. p. 638), "our globe has its own special laboratory on the outskirts of its atmosphere, crossing which, every atom and molecule changes and differentiates from its primordial nature." Now a laboratory where chemical and alchemical changes are taking place is usually a locality where heat is being developed, and the heat due to these laboratory processes could easily be made to account for the temperature ceasing to fall, and might even account for an increase. The changes taking place in the upper atmospheric laboratory would appear to be rather alchemical than chemical, for we are further told (*S. D.* Vol. I. p. 166): "Now that the conditions and laws ruling our Solar System are fully developed, and that the atmosphere of the earth, as of every other globe, has become,

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so to say, a *crucible* of its own, Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, *or rather of atoms*, correlating, and thus changing their combining equivalents on every planet." The use of the word *crucible* suggests the heating nature of the process at work, whilst the statement that the exchange is rather *atomic* than molecular, distinctly points to Alchemy, since chemical changes are concerned with the molecule, and not with changes in the atom.

Further scientific evidence in favor of these occult teachings may be found in the fact that the physical processes which are commonly used to break up the atom, usually occur in vacuum tubes where the pressure is artificially made the same as in the higher regions of the atmosphere, and a current of electricity brought to play upon the confined gases. Now recent theories, made to account for magnetic storms and terrestrial magnetism, particularly those of Birkland, (see *Philosophical Magazine*, June 1909, Vol. XVII. p. 866), require enormous currents of electricity, (about one million ampères), in the higher regions of the atmosphere, in order to account for the phenomena, and such currents in these regions would act as in a Crookes' tube, that is, they would disintegrate and probably rearrange the constituents of the atom, so that, according to modern theory we have all the conditions required for carrying out the operations described in the *Secret Doctrine*.

This layer of the atmosphere has been given the name "stratosphere" and its discovery may, perhaps, throw some light on the subplanes of the Theosophical text-books. We are not actually told that these sub-planes are superposed one above the other, but we know that this is more or less so for the lowest three of the seven, for we have the earth occupying the lowest stratum, over which comes the ocean or hydrosphere, followed by the air, or atmosphere. Although these subplanes all obtrude into each other's region, still these different regions are quite distinguishable, and clearly defined. This being the case, we may rightly ask why the higher sub-planes should not have distinguishable regions in the super-atmosphere, where the matter of each subplane predominates, and at the boundaries of which transformations are taking place, from one form of matter to the other; just as water changes to vapour, and *vice versa*, at the junction plane between the water and the air; and soluble solids become liquid, and the reverse, where these two elements come into contact. Reasoning therefore from analogy, which is the best guide in occult studies, we may infer that the

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newly discovered "stratosphere" is probably the sphere that we know as Ether 4, or as it is called in *Occult Chemistry* (p. 8), the *Proto-elemental sphere;* and that it is the seat of transformations from the elemental to the proto-elemental and *vice versa*.

Granted the above as a working hypothesis, we have at once an explanation of the nearly constant temperature, for just as heat is absorbed by evaporation from the ocean and again given out when the vapour condenses, thus tending to keep the temperature moderately constant, so a transformation from the elemental to the proto-elemental will likewise absorb heat, and again give it out when the reverse process takes place; and in this way great changes of temperature will be prevented. This hypothesis also offers a feasible explanation of the fact that the proto-elemental and higher forms of physical matter have not yet been discovered. We can change liquids into gases because we live at the boundary of the ocean and the air; but if we lived at the bottom of the sea, we should find it nearly, if not quite, impossible to produce water-vapour, and should know as little about it, probably, as we do of Ether 4. It would therefore seem that the likeliest place to produce these subtler forms of matter is on the tops of mountains, such as the Alps or Himālayas, so as to be nearer the junction between the two sub-planes; and perhaps the reason why the Great Ṛshis of India live on these high places, is because their etherialised bodies require, for full efficiency, an atmosphere of a higher sub-plane. For we are told: (*S.D.* Vol. I. p. 168) "Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus, the higher atmosphere of every globe being its mouth and the lower its lungs, the man of our planet breathes only the 'refuse of Mother'; therefore he is doomed to die thereon."

G. E. Sutcliffe.

In connexion with the above the following newspaper paragraph is interesting:

A new record for altitude is claimed for the Italian balloon *Albatross*, which on the 14th August, manned by Lieutenant Mina and Signor Piacenza, set out from Turin. Rising rapidly they soon had to employ the oxygen taken with them, so rarified did the air become. Even with the use of breathing masks they were on the verge of suffocation when they reached the height of 38,715ft. at which point one of the two men opened the valve. The previous altitude record was 35,500ft. reached by two Germans, Berson and Suering, on the 31st July, 1901. The new record is equivalent to an altitude of 7¼ miles, and shows the stupendous heights which can be attained when improved means of respiration are employed. In 1875 Sivil and Croce-Spinelli died when at a height of 27,000ft. through the supply of oxygen being insufficient.

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ḌHARMAPĀLA OR BHAIRAVA.

Our picture this month is a reproduction of a small Javanese bronze of about the ninth century. It represents a Ḍharmapāla, or Guardian of the Law, a destructive or avenging aspect of the Boḍhisaṭṭva Vajrapāṇi. From the Hinḍū standpoint it may be regarded as a representation of Bhairava, an attendant or form of Shiva.

From the æsthetic standpoint we are impressed by the wonderful unity and force expressed in this embodiment of the destructive powers of Nature, this personification of the punishment that falls on those who have offended against the Law—not the little laws of men or sects, but the Law of Life. And yet observe how impersonal is the action; this is no paroxysm of wrath of a jealous and offended god, but it is rather the fulfilment of Karma, a destruction that may be a blessing in disguise, and merely the prelude to renewed life. Destruction and recreation are the great aspects of Shiva's work.

India has always deeply loved the great destroying powers, finding, as it were, safety from the flame in the heart of the fire. "Though Thou slay me, yet will I trust in Thee". And in this statue, as if in answer to such faiths, it almost seems as though a smile were hovering on the face of the 'avenging' Lord.

It is given to art to break the fetters of life inasmuch as in æsthetic contemplation we behold embodied abstract passion visualised by artist-prophets; when thus we stand before incarnate loveliness or terror, ourselves free from individual desire or fear, we are raised above ourselves, being lifted for the moment from the particular to the universal aspect of being, and thus through art-extasy gain a momentary intimation of the immortal state.

The older Indian destructive figures are more beautiful, more harmonious than the modern. Too often the latter are not terrible, but merely hideous and repulsive. This indicates a degradation of the national imaginative intensity, some loss of true vitality of inner life that must be changed before India can again make conscious and fully realise that high culture that was hers of old, but to which she is largely blind to-day. In art this realisation has to be achieved by a reunion of the old ideals with the needed power of reaction to the changed condition. It were indeed well if some should now seek in the art of classic India for some of this efficiency and this inspiration; for an India less highly cultivated, more indifferent to art and music and literature than the India of the 'dark ages' long gone by, would be a poor gift for the young national life to offer at the altar of humanity. We hope that the few pictures which we are reproducing month by month will help our readers to realise some part of the wealth of India's classic art, and to find in it peace and inspiration.

A. K. Coomāraswamy, D. Sc.

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BLOCK BY U. PAY.

DHARMAPÂLA.

[JAVA.]

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REVIEWS.

UNITY IN DIVERSITY.

The Incarnate Purpose, by G. H. Percival. Williams and Norgate, 14, Henrietta Street, London.

Here, from another standpoint, is spoken out the idea of the Unity of Life, of the one Spirit in all. Mr. Percival sees in every organism part of one evolving life, and in the ascending scale an increasing consciousness of union with that life. Suffering is the method of transmuting evil into good, and to suffer gladly is the sign of conscious sharing in the divine work. The mystical meaning of the Holy Communion is expounded, and prayer is defined as "the expression of the desire to correspond with the will of God." Many seekers after the spiritual content of the world and the Church will find help in this volume.

A. B.

A RECONCILIATION OF RELIGION WITH SCIENCE.

Progressive Creation, by Rev. H. E. Sampson, Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Two Volumes. Price 21/-

Materialistic science, having broken the orthodox faith of the West, has already begun the work of providing a rational and reasonable scientific religion for those who care for it. In this the hand of the Theosophical Society will be recognised by all impartial observers. This book, in two large volumes of five hundred pages each is, it is said, "the result of many years' battling with the problems that all earnest thinkers and workers in the world have to face, and which every year invade the strongholds of creed and opinion with sterner force and fiercer attacks upon the very truths and principles which had formerly seemed impregnable." These volumes try to offer a solution of many such problems from a scientific and philosophical aspect; they will be examined from an ecclesiastical and theological point of view in the volumes to follow, entitled *Progressive Redemption*. The writer is evidently familiar with the Theosophical teachings and offers reincarnation as one of the main keys to the comprehension of the subjects which he handles. The following, coming from a reverend gentleman, is worth noting: "This is a terrible indictment to bring against the Church—a Church of such splendid traditions!...But may we not, as members of the Church, be living in a state of delusion as regards Church 'traditions,' 'accomplishment' and 'history'? Remove the veil of historical ignorance, of that time-woven forgetfulness of the true facts of its history, and what is discovered? A story of shame and reproach; of aggrandisement and Mammon-worship; of bigotry and cruelty, of persecution and inhumanity, of pride and pomp." This book seems to be replete with Theosophical doctrines and will prove very useful and original reading for those Christians who have not come across Theosophy, or have, without trying to understand, put it aside.

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It is one of the many signs of awakening to be met with in the West where, as our author puts it, "The Wisdom-Religion of Jesus, the Christ" in its purity and grandeur is taking the place of dogmatic, blind, unreasoning faith and of sceptical and narrowing materialism. Every brick goes to build up a wall and as one of such we welcome this book and recommend it to our readers.

B. P. W.

ON COSMIC ULTIMATES.

Scientific Idealism, by William Kingsland, Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Price 7/6.

We have here a very excellent Theosophical book, with an evasion of all recognition of the source whence the ideas are drawn. When Theosophy becomes fashionable, how those who refuse to walk with her in the days of scorning will crowd to claim her as theirs when she walks in sunshine amid applause! Mr. Kingsland starts with the fundamental truth that "the Self within . . . is one with the infinite Self." "The conscious realisation of that oneness . . . is Religion, in its fullest, widest, deepest sense . . . . It is the finding of Truth, the realisation of Eternal Life." From this the author proceeds to a study of "Matter and Substance," matter being regarded as an evolved product of Ether, itself an emanation through a descending series of planes of a primordial Root Substance. After a discourse on "the great and the small," the author deals with "Force, Motion, Energy," discussing the electronic theory of matter, and then proceeds to the "Interrelation of Planes," showing that "the physical plane cannot explain itself." It is a clock which "is continually running down, and must be wound up by agencies acting in or from a higher plane." The vortex-ring theory is accepted, temporarily, as the best available one, and it is then applied to the explanation of the objective world, and the conclusion is reached that primordial substance is the substratum of consciousness as well as of motion; it is "an active, living, moving, conscious Principle."

It is interesting to notice that Mr. Kingsland adopts Bhagavān Dās's conception of the cosmic process: the identification of the Self with outer forms by the affirmation "I am this," and the "negation of the previous affirmation."

The book is an admirable piece of work, and may be commended to all thoughtful persons.

A. B.

AN EXCELLENT MANUAL.

A Primer of Theosophy, issued by the American Section of the Theosophical Society. Rajput Press, Chicago. Price 15 cents.

This Primer of Theosophy issued by the American Section of the Theosophical Society is a compilation from the best books contributed by those foremost in the Theosophical movement, the extracts being selected, arranged and added to by Dr. Weller Van Hook and Mr. C. Jinarājadāsa. Although small in size, the book is large in

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contents; so abundantly so, in fact, as to enable its readers to gain a very comprehensive knowledge of the philosophy with which it deals. Beginning with the Objects of the Society, it continues with the place of Theosophy in the world, its relation to all religions, Masonry and the arts and sciences, how it is taught, how pupils are chosen, and how they may acquire clairvoyance and amass knowledge beneficial to their own character and the welfare of others with whom they come in contact, either in waking or dream consciousness. The seven planes of nature and their inhabitants are described, as also methods of obtaining glimpses of them and phenomena relating to them. It describes also the various forms of man's inner bodies, and the subtle states of matter of which they are composed, and explains how these subserve the evolution of the Inner Self, which proceeds on its course by the necessary means of reincarnation under the constant laws of karma.

The book recounts the history of the Society, and is illustrated with an excellent picture of the Headquarters at Adyar, as well as with portraits of the Founders, the President, Mr. Leadbeater and Mr. Jinarājadāsa. It contains a list of the Sections in various parts of the world, the Lodges in the American Section, with their geographical locations indicated on a map of the United States, also a list of all Theosophical periodicals in the various languages; and rules on how to form a Lodge and join a Branch. A valuable aid is given by Mr. Leadbeater in his classified list of books suited to the different tastes and inclinations of students. Such a valuable fund of information on Theosophy is worthy of better print than is given to it in this little book, but its present form is probably necessitated by the resolve to issue this immense mass of information at such a remarkably low price.

G. G.

THE ORPHEUS SERIES No. I.

The Hero in Man, by A. E. D. N. Dunlop, Warwick Drive, Hale, Cheshire, and Clifford Bax, Ivy Bank, Hampstead, London. Price 6*d*.

The writer of this prose-poem, thinly veiled under the initials A. E., is one of those who show out in a commercial age the magic of the age of poesy, a true artist in words, a priest of the Beautiful. A brother artist, Clifford Bax, writes a "prelude" to the music, full of generous recognition of the older, but perhaps not greater, writer. A. E. figures side by side the head of Christ and the head of an outcast, and sees round each a radiant aureole, and from this beginning he weaves a web of exquisite thoughts on those called the fallen, who "laid aside their thrones of ancient power, their spirit extasy and beauty" in order to redeem. "Perhaps those who sank lowest did so to raise a greater burden." No reader of the *Theosophist* should fail to secure a copy of this booklet.

A. B.

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BUDDHIST REPLY TO CHRISTIANITY.

The Credentials of Christianity, with an Introduction by D. B. Jayatilaka, B.A. The Young Men's Buddhist Association, Colombo. Price 75 cents.

This brochure is issued as an answer to *Gautama or Jesus*, which was hurled in the face of the Buddhists of Ceylon by the militant missionary. It is a useful compilation worthily undertaken and well accomplished, and we are glad to note that our young Buddhist friends have shown the thoughtfulness of answering wrath with love, and intolerance with patient and studious exposition. What the West will not tolerate from dogmatic and narrow-minded religious exponents has sometimes been offered in the East as high class theology and philosophy by the unscrupulous missionary to the ignorant mass. It is highly praiseworthy that the Young Men's Buddhist Association should have taken up the work of disillusioning the mind of the populace as to the 'learning' of the missionary and all his pompous talk. It seems to us that this first attempt shows a certain lack of detailed knowledge of the Christian theological problems, but that will not be neglected, we hope, by our young friends of Ceylon in future work.

B. P. W.

PAULINE THEOSOPHY.

The Gospel of Rightness, by C. E. Woods. Williams and Norgate, 14, Henrietta Street, London.

Theosophists may read this book with advantage; it is written by a late member of the Theosophical Society, who has profited by her membership, and it throws a useful light on the Pauline writings. The "Pauline message" is that the follower of Christ shall realise Christhood, a state in which the eternal opposites are balanced. Miss Wood examines these opposites macrocosmically and microcosmically. "The world-principle, the Old Adam, persists in the perfect state, *in balance*, its incidental evils transmuted, its essential elements preserved as integral parts of the Divine Order." The Superman is to lose nothing that is of value, but is to blend all discords into harmony. One cannot but regret that, in a book which owes to Theosophy everything of value which it contains, the author should avoid the name, in a feeble attempt to conciliate prejudice.

A. B.

LE FANTOME DES VIVANTS.

Le Fantôme des Vivants, by H. Durville. Librairie du Magnétisme, Paris.

[Anatomie et physiologie de l'âme. Recherches Expérimentales sur le Dédoublement des Corps de l'Homme.]

This is a useful piece of work, specially for those who find themselves midway between materialistic and spiritualistic (in the wider sense) convictions. The scope of the work is decidedly limited, a fact to which it owes its usefulness. The author sets out to prove experimentally that man is body plus a something which he calls the double and which may be also called soul, spirit or anything one likes. He admits the theoretical possibility of the existence of a further subdivision of this extra-corporeal something, but as his task is to prove his thesis experimentally he stops short where his power to experiment stops short. So

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he deals exclusively with 'phantoms.' In the first part of his book he devotes himself to the theory, history and philosophy of his subject, quoting largely (and with greater correctness than is quite usual) from Theosophical authorities, as well as from spiritualists and psychic researchers. The further two hundred pages are devoted to the experiments. They are on the whole carefully described. Some of the photographs given are not quite convincing, but in their totality the cases cited and descriptions given form strong testimony. Some of the experiments are not quite to our liking, as those cited on pages 264 *et seq.* ("M. André commands Nénette to send out her double and to strike a vigorous blow on the head of Martha's double," etc.). On the whole it might be objected that the scope of the work is too elementary and that psychic research has already passed the stage of which this work is an example, but such a view is arguable both ways, as the majority of educated people are still unbelievers in (because ignorant of) psychic manifestations. Therefore the book—in not going too far at once and taking only one step in advance as it were—is eminently suited for those who with an open mind take up the question of the provable existence of the soul. The book is written in very simple language and eminently readable, happily rejecting such cumbrous terminologies as those of Myers and Dr. Baraduc. On the other hand it is not free of typographical errors such as 'L'abbé Hue' and 'Angoéidê.' We think that it might best be described as a very practical half popular, half scientific introduction to the study of man's finer forces and bodies. The author promises to continue his studies and experiments and to incorporate their results in the next edition of his work.

J. v. M.

SEARCH OF SELF IN THE WORLD.

The Heart of Democracy, by Robert Gardner. The New Age Press, 140, Fleet Street, London.

Mr. Gardner seeks to find the Self, "the Sun of Identity," not "aloof from the world in silence and meditation; not only as the philosophers have vaguely defined it; but here in the Heart of Democracy, amid 'the measureless grossness and the slag,' amid the common scenes of life and labor." He begins on a London wharf, goes on to a London Church, seeks the real Christ to find Him in the Heart of Democracy, the Christ in whom the "common man can realise the Godhead of Himself." The book is worth reading, for it is one of the signs of the Coming Age.

A. B.

PAMPHLETS.

Budruddin Tyabjee, *Romesh Chunder Dutt*, *W. C. Bonnerjee* and *A. M. Bose* are four short sketches issued by Messrs. G. A. Natesan & Co., at annas four each.

TRANSLATIONS.

We have received a Tamil translation of Mrs. Besant's excellent little *In Defence of Hindūism*, issued by our Madura friends. Also, her *Outer Court*, *Laws of the Higher Life* and *Pedigree of Man* have been translated into Spanish by Mr. José Granés.

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OUR CONTEMPORARIES.

Journal of the North-China Branch of the Royal Asiatic Society—(Vol. xl. 1909)[1].

Mr. V. Alexieff of the S. Petersburg University, who accompanied M. Chavannes of the French Academy on his mission of exploring historic and archæological China, writes a very interesting article on the subject. China "has no real remains previous to the Han dynasty." One of the reasons of this strange scarcity in antiquarian remains at the two ancient capitals of China is the peculiar character of the country; the hard loess formations, which cover nearly the whole surface of historic China, do not favor the preservation of monuments; moreover, nobody in China takes care of them. This is perhaps the reason why in rocky parts only, such as Shantung, we may find some antiquities of a comparatively ancient date of the first Han dynasty. There is no reference in Chinese works to the antiquities at Ho-nan-fu, the ancient Eastern capital of China, formerly called Lo-yang. From this place the mission proceeded to the South, where the point of interest was some Buddhist sculpture at the Dragon Gate of Honan. On the way it visited the grave of Kwanti— a big place with some huge temples. At Lung-men (Dragon Gate) there are grottos in which are some seated Buddhist figures which sometimes betray the influence of Indian art. "The real gem of artistic work is to be found a little farther on in two or more grottos which are of an old date. Inside each of them is sitting a buddhisatra, represented as a beautiful female figure with gracteful form." "These are very admirable pieces of art and give a fine conception of the human body perfectly proportioned, postured and set to the movement of life. . . . . Together with some very interesting bas-reliefs, which represent religious ceremonies at the early epoch of the real triumph of Chinese Buddhism, these figures illustrate to us most brilliantly the period of Chinese art of the 5th and 6th centuries of our era." The rocky country round the Central Sacred Peak has very few remains of antiquity. Here are a peculiar set of mythological images of the Han epoch which are of prime importance for the student of Chinese art and ancient folk-lore. Then the writer proceeds to speak of some "modern antiquities" which also possess some interest. The article is worth a perusal.

Other Contents: "The Principles of Chinese Law and Equity," by E. H. Parker; "The Ascent of Mt. Morrison"; "The Collection of Birds in the Shanghai Museum"; "Notes and Queries."

Review of Reviews—(August).[2]

Mrs. Henrietta Octavia Barnett is the subject of this month's character sketch. Born in 1851 she is now fifty-eight and yet her work speaks of a longer duration as it were, so much has she achieved in these years, and even now "she combines the wisdom garnered by long and varied experience with the enthusiasm and hopefulness of youth." It is difficult to speak of Mrs. Barnett without mentioning her husband for "they are not two, but one." They have been for a generation among the most strenuous, the most conspicuous, and the most useful

[1] Messrs. Kegan Paul, Trench, Trübner & Co., Ltd., London.

[2] Bank Buildings, Kingsway, London, W. C.

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apostles of practical Christianity in modern England. They believe that we are living in a transition stage; that the old creeds have lost their hold; that the new awakening word of Christ has yet to be spoken. Their message is: "Be more sober, be cleaner. Live purer lives. Give your votes thoughtfully. Make your city healthier and more seemly."

Mrs. Barnett was appointed a manager of the barrack pauper schools at Forest Gate in 1875—a post which she filled till 1897. In 1884 she founded the London Pupil Teachers' Association and was its President till 1891. From 1876 to 1898 she was the Honorary Secretary of the Metropolitan Association for Befriending Young Servants. She is Vice-President of the National Association for the welfare of the Feeble-minded.

Space forbids our extracting at length from this admirable sketch further accounts of the various activities of Mrs. Barnett.

Other Contents: "Progress of the World"; "The Empire Editors on the Homeland (II)"; "Current History in Caricature"; "Leading Articles in the Review"; "Books of the Month;" etc.

THE INDIAN REVIEW—(August)[1].

Saint Nihal Singh writes on "Organised Charity: in the West and in India." He suggests a better adjustment of affairs with a view of eliminating the undesirable and adopting the useful methods for the betterment of India, which is burdened with such a crowd of unrestrained beggars. Instead of attempting to appease the conscience by providing and supporting temples and cheap eating-houses the rich are recommended to pay proper wages to the labor by which they make their money. Then there would be no necessity for charity for the underpaid and the unemployed, which undermines their sense of self-respect. In introducing Western Industrialism the principal evil to be avoided is the power wielded by the capitalist, compelling laborers to work for starvation-wages, with its deplorable effects of poverty and crime. The indiscriminate alms-giving has provoked the ugly saying: "Hindūstān is a land of charity and a country of beggars." While all liberality is praiseworthy, a regular organised Society would do much towards uplifting India and placing her on a level with advanced nations in this respect. India is unfortunately neglecting the very important item of educating the defective, diseased and evil-inclined children. The "Juvenile Court" which has done so much towards rearing useful citizens by providing the proper environment should be introduced in India. She has the proper attitude for these necessary reforms, the attitude which precedes their adoption.

Other Contents: "The Educational System of Japan"; "Indian Currency"; "The National Idea in the East"; "Progress in Education"; "Current Events;" etc.

THE OCCULT REVIEW—(September)[2].

"Survivals of Old Magical Customs in Great Britain" by C. Worster-Drought and L. F. Norman is an interesting article describing how belief in charms and magic of all sorts exists in rural Britain. The most

[1] G. A. Natesan & Co., Esplanade, Madras.

[2] William Rider and Son, Ltd., 164, Aldersgate Street, London, E. C.

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prevalent is the belief in the power of words written or spoken, one noted example being that which prevents the utterance of the true names of the gods among the Egyptians, Muhammadans and Jews, who believe it would enable the speaker to perform miracles such as the raising of the dead and committing murder at a distance. The word-formulæ used for incantations have recently caused the imprisonment of two "magicians" in Ireland, where the belief in the "evil eye" is also a common one. Contagious magic is practiced with objects that have been associated or related, causing them to affect one another ever after, even when separated, so that whatever happens to one part, causes the other to be similarly affected ; thus by acting on one part the whole may be affected. This explains why a magician desiring to influence an individual, endeavors to obtain something connected with him such as hair, nail-parings or a drop of blood. In Germany the idea prevails that if some earth on which a man has walked, be baked, the man will wither and die during the process of baking. Articles of wearing apparel also form objects for the practice of witchcraft on the wearer. Any article of clothing, if placed on a corpse, will cause its owner to languish as it decays in the grave. Articles of departed saints retain the power of their owners. Talismans for luck and amulets for prevention of disease probably gave rise to the wearing of jewelry. Precious stones have their power to prevent disease, as have the healing wells of Great Britain. Another interesting type of magic is the constructing of images to represent a person on whom evil is designed. The clay corpse is an image in which are stuck many thorns. It is then put in a running stream and as its particles fall away so will the body of the victim decay, whose suffering is in proportion to the number of pins and thorns. But if the image is discovered by a passer-by it breaks the "spell."

Other Contents: "Notes of the Month"; "Some Personal Experiences of a Clairaudient"; "Shadows about the Throne"; "Correspondence".

B. P. W.

ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1909.

The number opens with a paper, by Mr. A. Berriedale Keith, on 'Pythagoras and the Doctrine of Transmigration", the main thesis of which we will deal with in a special article, next month.

We are of opinion that not less than three centuries must have elapsed between the older Upaniṣhaṭs and the rise of Buḍḍhism and that the few names which the latter (the Nikāyas) has in common with the former are useless for chronology, because of their partly belonging to different persons, partly being unhistorical (fabulous) in their Buḍḍhist occurrence. A few more particulars in which it is difficult to agree with Mr. Keith, are the following. The Pythagorean view given by Plato in the *Phædo* that, though the body is the tomb of the soul, "we must not seek to escape by self-murder, for we are the chattels of God, who is our herdsman, and without His command we have no right to make our escape," is indeed foreign to the Upaniṣhaṭs.

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But if we take into account that according to Mr. Keith's own words any foreign idea had to be "largely re-modelled in the process of adaptation to Greek ideas," we may perhaps yet find an Indian idea at the bottom of this teaching—the comparison of the souls to 'cattle' (pashu) and of God to the 'Lord of cattle' (Pashupaṭi) which is evidently much older than the system founded upon it (pāsupaṭa-ḍarshana) and is thoroughly Indian. Again, it is not right to say that the doctrine of reincarnation in the Upaniṣhaṭs is unethical, if compared with the Pythagorean one. For from the beginning it is inseparably connected with the doctrine of karma, which was at first kept secret for the very reason of its being a protest against the pseudo-morality of the ruling priestly religion. Further, it is a curious blunder of Mr. Keith's to assert "that it would be quite impossible to establish Ahimsā doctrine as existing in India at the time of Pythagoras." Did Jainism ever exist without the command of Ahimsā? However, we perfectly agree with Mr. Keith in that there is no need of assuming any Indian influence in Pythagoras' mathematical doctrines; in his doctrine of the five elements; in his theory of numbers; and in his tabus (such as the warning against eating beans). As to the last item, Mr. Keith has not done justice to Leopold von Schroeder by almost completely ignoring that the latter has meanwhile (in the *Vienna Journal* vol. XV) himself corrected his view.

"Gleanings from the *Bhakṭa-Māla*," by George A. Grierson, is the first of a series of papers intended to give an account of the *Bhakṭa-Māla* of Nābhāḍāsa with its commentary by Priya-ḍāsa, both of which were composed early in the seventeenth century. The *Bhakṭa-Māla*, written in old Western Hinḍī, gives in a little over two hundred verses of a sūṭra-like character an account of the gods and heroes of past ages (verses 1-27) and of the modern Vaiṣhṇava saints. There are several sub-commentaries to Priya-ḍāsa's commentary, four of which have been used by Dr. Grierson. The present paper deals with Priya-ḍāsa's preface and the first four verses, further with the Avaṭāra system of the Bhāgavaṭas (verse 5), which comprises twenty-four 'charming mystic forms' which are co-existent and co-eternal but, of course, not co-equal. It is obvious, I should think, that this is a late adaptation to the Jaina doctrine of the twenty-four Tīrṭhaṅkaras, the first of which is also identical in name with one (the seventeenth) of the Bhāgavaṭa 'descents'. For the old Brāhmanical system, as is well-known, teaches but ten Avaṭāras. According to the modern Bhāgavaṭa doctrine there are four principal classes of Avaṭāras, called respectively Vyūha, Vibhu, (Vibhava), Anṭaryāmin, and Archā Avaṭāras. The four Vyūhas (Vāsuḍeva, Saṅkarṣhaṇa, Praḍyumna, and Aniruḍḍha) are successive emanations forming, so to speak, the link between God and the world. Only from the last of them, in his association with Ahamkāra, proceed the grosser elements with their ordainer and ruler: Brahmā. The second class comprises the twenty-four Avaṭāras (and others, besides) in which the Supreme Deity takes the form of some created being. It has several sub-divisions such as 'complete descent' (Rāmachanḍra, Kṛṣhṇa, etc.), 'descent in part' (the Fish, Hayagrīva, etc.), 'Fractional Descent' (Kalki, etc.) 'Power Descent' (Buḍḍha, Vyāsa, etc.). Anṭaryāmi-avaṭāra is God as guiding the soul of every creature. The fourth class, finally, are all images properly consecrated. There are very interesting notes about the single Avaṭāras, also on the Bhāgavaṭa system of religious psychology which

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teaches that there are, in an ascending scale, five dominant religious attitudes,—resignation, obedience, friendship, tender fondness, and passionate love.

"The Pagan Races of East Sumatra," by M. Moszkowski, M. D. (Berlin), is a report mainly on the Orang Sakai, an aboriginal tribe in a relatively untouched state, which had not been visited by any ethnologist before Dr. M. Their appearance has a striking resemblance to that of the Veddas of Ceylon, and in some individuals a Negrito element was discovered. Their institutions are strictly matriarchal. As to their religion, the writer says: "I lived amongst them for several months, slept in their huts, and took part in their daily life, and besides the well-known *antu* ceremonies adopted from the Malays, I never remarked the slightest religious interest, so I dare say the Sakais of Sumatra have none."

"On the Antiquity of Vedic Culture," by Professor Jacobi of Bonn University, is one of the shortest but perhaps the most important contribution to this number. As is well-known, Professor Jacobi and Mr. Tilak found at the same time, but independently, through astronomical calculations that Vedic culture was already in existence between 3000 and 2000 B. C. As a reply to Mr. Keith who doubts his theory, Professor Jacobi now comes forth with the amazing news that his assertion has meanwhile been evinced beyond doubt by the latest excavations in Asia Minor. At Boghazköi Professor Hugo Winckler has discovered during the summer of 1907 some treaties between a king of the Hittites and a king of Mitani (Northern Mesopotamia) of the time about 1400 B. C., and among the Mitani Gods mentioned in these treaties there are—though, of course, not exactly in the Samskṛt form, yet distinctly recognisable—the Vedic gods Mitra, Varuṇa (as a compound, just as in the Veḍas), Indra, and the Nāsatyas or Ashvins. And not only are these five gods mentioned, but they appear also in the above order, which is precisely the one in which we find them grouped in the Ṛgveḍa. "It appears, therefore, quite clearly that in the fourteenth century B. C., and earlier the rulers of Northern Mesopotamia worshipped Vedic gods. The tribes who brought the worship of these gods, probably from Eastern Iran, must have adopted this worship in their original home about the sixteenth century. At that time, then, the Vedic civilisation was already in its full perfection." It is true that Professor Eduard Meyer has proposed to look at these gods as Āryan and at the tribe in question as a member of the still undivided Āryan branch of the Indo-Germanic family, so that the Āryan period constructed by comparative philology would herewith for the first time be verified by documentary evidence. But on this hypothesis the Ṛgveḍa as it now stands would be considerably later than 1000 B. C.—a proposal which no unprejudiced scholar can possibly accept. Besides, the names of the kings of Mitani are decidedly Iranian, not Indo-Germanic. The only way out, therefore, evidently is to assume that we have here an Iranian tribe who had for some reason adopted Vedic gods, probably because it was formerly (before its emigration to the West) subject to, or in close contact with a Vedic tribe who had reached a higher level of civilisation.

"The Date of Kaliḍâsa" is once more discussed by Mr. B. C. Mazumdar. While accepting Hoernle's identification of Vikramâḍitya

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and Yashoḍharman, the writer is of opinion that Kāliḍāsa preceded Yashoḍharman and was not the court poet of any Rājà at all.

In a note on "the Root Gup and the Guptas" Mr. F. W. Thomas demurs to the supposition that in the *Raghuvamsha* or anywhere else Kāliḍāsa thought of alluding to the Guptas by means of the words goptar, gopya, etc., (in the Mandasor inscription Vishvavarman is goptṛ, and his overlord is Kumāra-gupta), but he also believes that *Ragh.* IV, 20 is meant to ring with the name Ikṣvāku, and that for a reason which has, strangely enough, been overlooked as yet, —because the first half of the Sloka begins with *ikṣu* and the second half with *āku*.

Among the "Notices of Books" there is at least one, Mr. C. O. Blagden's review of Gabriel Ferrand's *Essai de Pponétique Comparée du Malais et des Dialectes Malgaches*, to which we cannot help calling attention because of a strange discovery which is somewhat related in character to the one Professor Jacobi makes use of in his above-mentioned paper. Mr. Blagden writes: "Incidentally another important fact is brought out. It appears that all the Malagasy dialects, resembling in this particular the generality of the western Indonesian languages, contain a sprinkling of words of Samskṛt origin. The legitimate (and, I think, inevitable) conclusion is that the colonisation of Madagascar by Indonesian immigrants occurred after the extension of Indian influence to the western islands of Indonesia. That point, too, had been foreshadowed by Van der Tuuk (in a paper in the *Journal*, 1865, pp. 419-64), but really on somewhat insufficient evidence. It has since been persistently denied; and it is therefore satisfactory to have it at last finally established. Now, the extension of Indian influence to the western islands of Indonesia appears to have taken place somewhere about the commencement of the Christian era. It is obvious, therefore, how important the presence of Samskṛt words in Malagasy really is; not only is it a contribution to the history of Indonesian migrations, but it may, to some extent, become the basis of an approximate chronology of the evolution of this family of languages."

Other Contents: "The Manikiala Inscription" by H. Lüders; "The Coinage of the Sultans of Madura," by Professor E. Hultzsch; "Maximilian Habicht and his Recension of the Thousand and One Nights" by Duncan B. Macdonald; "Miscellaneous Communications" by Hultzsch, Beveridge, Dewhurst, Keith, Ferguson, Tawney, Mazumdar, Fleet, "Notes of the Quarter" (General Meetings; Anniversary Meeting).

Dr. F. Otto Schrāder.

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THEOSOPHICAL MAGAZINES.

Asiatic.

Adyar Bulletin, Adyar, September, 1909. First come the 'Headquarters' Notes' giving the month's news. Next comes 'The Story of Ahrinziman' by C. W. Leadbeater, reprinted from *Broad Views*. This interesting article gives a critical review of a book of the same title, which was produced under spirit-dictation. We are glad to see it again and to know it shelved in a place convenient for reference. Georgia Gagarin then gives a pleasant little description of 'A Trip to the Seven Pagodas' recently undertaken by twelve of the Adyar inhabitants. 'Scraps of Knowledge' by Louise C. Appel, is very interesting reading, while Miss Browning continues her bright and lively 'Adyar Sketches'; she now describes the road to Madras. 'Theosophy the World Over' concludes the number.

Theosophy in India, Benares, August, 1909. 'The Monthly Message' opens the number as usual with a wealth of high-pressure epigrams. Next, Mr. F. T. Brooks begins a very bright article on 'The Gospel of Life,' being an introduction to the study of the *Bhagavad Gītā*, in which we find the true saying: "What humanity wants is not more wisdom, but a making public once again, in some form suited to the time, of that which lies already there, unused." A quaint little story is 'The Story of Khalid' by Mazharulla Haidari. Its line of wisdom is unquestionably: "Intention and performance are greater than intention alone, as a sum is greater than any one of the items of which it is a total." Nasarvānji M. Desāi continues his 'Notes of Study in the Zoroastrian Yasna,' quoting copiously from the *S. D.* A short quotation from Ruskin gives reflexions on 'The Precipice.' 'The Law of Retardation' is signed D. M. O. and explains the extinction of the Andaman and Nicobar Islanders by a Theosophical hypothesis. 'The Garland of the Lord' or Mukunḍa Mālā is a Vaishṇavite poem translated from the Samskṛt by M. R. Narsimieṅgar and Jessie Duncan Westbrook. Some verses give a refined and artistic expression to genuine devotion and religious emotion. 'The Ethics of Buḍḍhism' by H. S. Albarus, B. A. is continued. A little paper on 'Toleration' is signed by the familiar and welcome initials I. J. S. The writer has some strong words to say about intoleration in India as practised by the Brāhmaṇas. "All our sufferings may be traced directly or indirectly to this intolerance." An unsigned contribution is entitled 'H. P. B.' It begins thus: "What Empire Day is to the people living under British rule, what the Vaisākh Festival is to the Buḍḍhist, what the Shaba-i-Vafāt is to the Mohammedan, that the White Lotus Day is to the Theosophist." After these articles comes the News Section. First 'Our Wandering President' is followed on her way, then come the 'Notices to Members' and reports of 'Our Workers.' The number concludes with a detailed review of the current Theosophical magazines in English, and of new books. There are also 'Lodge Reports' and 'Accounts.'

Sons of India, Benares, August, 1909. 'Sowing the Seed' gives the Editor's monthly notes. Our friend N. G. Parāñjpe begins an extremely useful essay on 'Teach the Ignorant' in which we find some tragico-comical considerations about Hinḍū 'touchability' by the

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'untouchables.' "A Hiṇḍū, (some old pensioned Schoolmaster or a literate constable would be available) can teach these boys even without touching them, if necessary, and if he find he is polluted, a bath will easily set him right. However, where for social (?) or other reasons a Hiṇḍū teacher is not available, a Muhammedan may be very conveniently employed, as he, though touchable for practical purposes, does not get polluted by the touch of the untouchables!" G. S. A. writes a note on 'A Sons of India Activity,' suggesting the formation of a "Sons of India League for the Abolition of Early Marriage."

The Message of Theosophy, Rangoon, August, 1909. Nasarvanji M. Desai writes on 'Prayers' explaining their rationale. 'Chaṭṭa and the Buḍḍha' is the charming story reprinted from the *Theosophic Messenger*. The chief interest in it lies, of course, in the fact that it relates an actual occurrence, revealed in the course of investigations concerned with the clairvoyant looking up of the earlier lives of one of our members. Silakara puts the (rhetorical) question: 'What are the Precepts?' and answers it at the same time very well. Next comes an interesting newspaper cutting on 'Education of the Burman in the Monasteries.' Under 'Correspondence' the first annual report of the Maymyo Lodge is published. 'Notes and News' conclude the contents.

Words of Wisdom, Badnur-Betul, August and September, 1909. These two numbers, printed for free distribution by two members of the Theosophical Society bring as usual in their four pages each a choice of small extracts from Theosophical literature.

Theosofisch Maandblad voor Nederlandsch-Indië, (Dutch), Surabaya, August, 1909. Mrs. Besant's *Rāma Chaṇḍra* is continued. It is followed by a second contribution from Mrs. Besant, 'The Search for Happiness,' a London lecture. A correspondence between two cousins consists of two letters. In the first the Christian and orthodox young lady wants to convert her young cousin to a belief of *Revelation*-teachings and to assure her a place in the ranks of the 144000. In the second letter the other young lady, Theosophical and symbolic, seeks to re-convert the first one: battledore and shuttle-cock. A translation is begun of Miss Edger's 'Studies in the *Pedigree of Man*' and Mr. W. G. Leembruggen writes 'Once more on the movement of the Earth round a third Axis' quoting an interesting suggestion by a Dutch geologist (published in a recent report to the Government about some special investigation) putting the question whether Java has perhaps at some time undergone a cold or even glacial period. Mrs. C. Ramondt-Hirschman publishes a bright report of the Budapest Congress, and the first part of an extensive report of the second Congress of F. T. S. in the Dutch East Indies is also given. There is also some minor matter.

De Gulden Keten (Dutch), Djombang, May, 1909. We find articles on 'Bible Stories for Children,' and 'The Moon-lady,' then 'Questions and Answers' (in which a little girl asks how old a child must be to have a soul of his own!), a summary of Mr. Leadbeater's 'Nature Spirits' and two fragments on 'Holy Night' and 'If Jesus Returned.'

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EUROPEAN.

The Vāhan, London, August, 1909. The number opens with a detailed report of the business meeting of the Sectional Convention in July last. The remainder of the number is filled with notes, news and official notices.

The Lotus Journal, London, August, 1909. The opening article is the 'White Lotus Day Address' for 1909 by Mrs. Besant. It contains most interesting sayings, but the Editors state that the manuscript was not corrected by the author. Nevertheless we quote the following: "Some of you think, but you think mistakenly, that you would recognise, say, a Master, or even a Christ if He appeared. Are you so sure?...Teachers ...would not be welcomed. A Master who came amongst you now would not for the most part be very much liked by you; His ways, His views, His thoughts would be so different, He would raise suspicion and dislike." A story is begun 'The Mission of a Midsummer Rose,' by Christiana Duckworth. Then come 'The Round Table' directions and news for the month. 'Growth' by Elisabeth Severs, is concluded. There is also 'Our Younger Brothers' Page' giving a cow-story.

Revue Théosophique Française (French), Paris, July, 1909. First comes an article from Mrs. Besant 'The Theosophic Life' and then a translation of the first of our own new 'In the Twilight' series. It will prove difficult to the translator to render the various appellations without exactly knowing why and how they were chosen; and also whether the names are masculine or feminine. D. A. C(ourmes) writes his annual notes on the 'Idealistic aspects of the great *Salons d'Art* of 1909, at Paris.' The same writer contributes also his monthly notes on the movement in France and in foreign countries. There are also some Book reviews and the regular supplements giving instalments of the *Secret Doctrine* and the *Bhagavaḍ Gītā* in French translation.

La Revue Théosophique Belge (French), Brussels, August, 1909. The 'Adept Letters' are continued and a short summary of the 'Occult Chemistry' researches is given. An extract from one of Dr. Pascal's books is published under the title of 'Man's Action in the World.' Mrs. Besant's 'New Doors opening in Religion, Science and Art' is concluded. There are further a note on 'Theosophy and Prisoners' and News items.

Théosophie (French), Antwerp, July, 1909. Friend W. H. M. Kohlen writes on 'Head and Heart' and F. J. van Halle on 'The Essence of Religions'—both short articles.

Theosophia (Dutch), Amsterdam, August, 1909. Colonel Olcott's *Old Diary Leaves* are continued; Mrs. Besant's lecture on 'The Deadlock in Social Conditions' is translated, and Mr. W. G. Leembruggen concludes his paper on 'Ancient Wisdom corroborated by Recent Science.' Other continuations are Mrs. Besant's *Introduction to Yoga* and H. G. Van der Waals' translation of the *Hitopadesha*. From Mr. Leadbeater two recent articles are published, those on 'Asceticism' and on 'What is the Theosophical Society?' C. relates a symbolic 'Vision' and from Lafcadio Hearn we find a fragment called 'A Dewdrop.'

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Neue Lotusblüten, (German), Leipzig, July and August, 1909. The first article is on 'The origin of the Secret Doctrine and its diffusion amongst the Jews.' It is very vague, and we are surprised to hear that the Old Testament begins in Hebrew with the words "Bereshit bara Elohim ath aschanaïm onath Aares". The article is unsigned. The next contribution is the conclusion of 'Resurrection' (anonymous), of the same diluted ethical nature as the first. The unsigned 'Hermetic Stories for Children' are amusing, witty and picturesquely malicious. They are of the same nature as the 'Correspondence' in which Dr. Hartmann's peculiar talent shows itself most clearly. We take him always most seriously when he is jesting and least so when he is speaking in earnest! 'Masonic Symbols' is an article signed Br. O. G. Here follow two quotations, from the answers to questions. The first runs: "Be convinced that to know whether Tsongkapa is or is not a reincarnation of the Buddha or of anyone else, is just as important for the salvation of your soul as to know whether the Chinese Emperor wears a red or a yellow nightcap." The second is: "You say that certain happenings in X. show Theosophy in such a bad light that many feel disinclined to take up the subject. You may say equally well that certain happenings in the home of a musical director show music in such a bad light that many feel disinclined to take up music."

Sophia (Spanish), Madrid, July, 1909. First comes Mrs. Besant's 'The Future of the Theosophical Society,' then Manuel A. Buela contributes some reflexions on 'Despondency or Weakness of Soul.' Carolina Coronado continues her very interesting study on 'Sappho and Saint Theresa of Jesus.' A note on 'The possibility of Influencing Storms by the Human Will' is reprinted from a contemporary paper. Indefatigable Don José Granés begins an article on 'Non-being, Existence and Being.' Notes, news and reviews fill some ten pages.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, July and August, 1909. 'The Apocalypse and Theosophy' is an article in which Richard Eriksen gives an exposition of Dr. Steiner's explanations of the Apocalypse. 'The Occult Art of Teaching and Talking' by Thomas E. Sieve is continued. 'The Guardians of Humanity' by Mrs. Besant is translated. 'Futilities' is translated from the *Theosophical Review*, signed J. E. L. There are also some notes and other small contributions.

Bollettino della Sezione Italiana (Italian), Genoa, July, 1909. 'The Congress of Budapest' is reported in detail by Professor O. Penzig. Mr. Leadbeater's 'Asceticism' is translated as also 'A Note on Brotherhood' by Hermanos. Don Sforza Ruspoli gives a splendid translation in verse of Sir Edwin Arnold's rendering of the first chapter of the *Dhammapada*. A useful department is initiated under the title of 'Notes of Study.' Readers are invited to send in any casual notes of interest on any matter which they happen to encounter in their studies. The rest of the number is devoted to minor matters, amongst which we find Mlle. Blech's 'International Unity League' and 'Book Reviews' treated at considerable length.

Ultra (Italian), Rome, August, 1909. The first article is on 'The Unity of Matter in Science and in Spiritualism' by Benedetto Bonacelli; it is to be continued. A translation is begun of The Dreamer's *On the*

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Threshold. Augusto Agabitty's 'Chaldæan Occultism' is continued, after which Luigi Merlini contributes an essay on 'The Second Part of Dante's *Purgatorio* and the Teachings of Theosophy.' Filopanti has a small article on 'The Little Pleasures of Life'. Other articles are 'Cross-correspondences' by H. A. Dallas (translated from the English); 'Mediumistic Phenomena,' by Ventura Rizzo; 'Points of View' by C. S., and the usual extensive review of things and books spiritual and Theosophical.

Tietäjä (Finnish), Helsingfors, July-August, 1909. We find in the number the following articles: 'From the Editor'; '*H. P. B. and the Masters of the Wisdom*, Annie Besant; 'Lost Souls,' C. W. Leadbeater; 'The Old Fisherman,' Chwangtze; 'What Theosophy Teaches,' Aate; 'A New System of Nutrition,' Zaradusht Hánish; 'The Budapest Congress,' Dr. E. Selander; 'The Vaccination System,' Uraniel; 'The Religion of the Ancient Finns;' 'News,' 'Notes,' 'Reviews.'

AMERICAN.

The Theosophic Messenger, Chicago, July, 1909. 'The Aum V.' (W. V-H) opens the number and next comes a profusely illustrated second instalment of Claude Bragdon's 'Theosophy and Architecture.' This is a valuable article. From Mr. Leadbeater we find three contributions; first, reprints of 'A Vision and the Facts behind it' and 'Animal Obsession,' secondly 'Answers to Questions.' 'The Effect of Ideals on Conduct' is a reprint of a report of an Adyar Lecture by Mrs. Besant. 'An Oriental Touch' is a short parable published over the initials E. M. 'A Japanese Legend,' adapted by M. L. A. is the story so well-known to Dutchmen as Multatuli's 'Verhaal van den Steenhouwer.' Mary Adams contributes some notes on 'The *Desatir*.' In 'Experiences of the Wider Consciousness' W. relates some interesting cases. 'Darkness and Light' by W. H. Kirby is a companion story to that of Helen Keller. Other small contributions are 'The Tau'; 'Side-Lights on Psychic Investigation,' Henry Hotchner; 'For the Naming of a Child' (an old poem by Mrs. Besant); 'Brief Membership' by W. V-H., containing, as usually in the case of these initials, some breezy remarks; 'Types of Mysticism' (only a few paragraphs trying to define the Indian, Greek, Christian and Ritualistic types), 'The Chinese Ideal,' 'Nature's Students' and 'Mrs. Besant and Bernard Shaw.' There is also an obituary notice of Dr. Pascal, translated from the *Bulletin Théosophique*, but it is wrongly attributed to A(nnie) B(esant), Miss A(imée) B(lech) being the author. Lastly there is a poem by Harriet T. Felix. There are seven verses of five lines each, the first in each case being 'Om, Om, Om' and the last 'Om Mani Padme Hum.' Book Reviews, Notes, the 'Children's Department' and many News items complete the number. In the latter department a systematic use of headlines might be useful, for to what place, for instance, refers the second item of the first column of page 477?

The American Theosophist, Albany, N. Y., July, 1909. The contents are 'The Value of Theosophy to the World' by T. H. Talbot; 'What is Faith' by Intra Muros; 'The Evolution of Virtues, III. Purity' by the Editor; 'Psychic Manifestations in Daily Affairs,' unsigned, 'Among the Magazines'; 'Questions and Answers'; 'From the Field'; 'Esoteric Christianity' and a number of other smaller items.

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Revista Teosófica (Spanish), Havana, June, 1909. Contents: 'Dr. Th. Pascal' (from the French *Bulletin* by A. B.); 'The Law of Cause and Effect' by A. F. Gerling; 'About Dreams' (an answer to a question from the *Adyar Bulletin* by A. B.), 'God-conscience'; 'Animal Obsession' by C. W. Leadbeater.

La Verdad (Spanish), Buenos Aires, May, 1909. 'Apollonius of Tyana' by Maurice Fredal; 'Commentaries on the *Pedigree of Man*' by M. Roso de Luna; a reprint of a newspaper article on a communication from Catherina II. to Mr. Stead concerning the Crisis in the Balkans. The translator writes, curiously, everywhere Catalina II instead of Catherina II and speaks of "Catalina la Grande, emperatriz de todas las Rusias." Jean d'Orsay, the well-known Parisian journalist is the original perpetrator of this.... article. Frank D. Hines writes on 'Cataclysms in South America' furnishing enough predictions to destroy several continents. Frank D. Hines is "President of the Occidental Temple of Metaphysics, Philosophy [and] Psychic Research" at Denver and Director of "The Mystic and Occult Review." We have thus just cause to feel nervous about these predictions. 'How we live at Adyar,' by B. P. W. is translated from the *Adyar Bulletin*. The 'Review of Reviews' is very extensive as usual.

Luz Astral (Spanish), Casablanca, Chili, numbers for June. These contain the usual variety of well chosen extracts and translations from Theosophical writers.

Dharma (Portuguese), Rio Grande do Sul, May-June, 1909. The two numbers contain a useful collection of short articles and extracts on Theosophy in one of which we find a certain Leadebeatter quoted: who can that be? Considerable space is devoted to expressions of homage, fraternal love and respect for the late José Sebastiao de Oliveira Horta.

Virya (Spanish), San José, July, 1909. From Mrs. Besant we find 'Two Words on Science and Art,' an extract from one of her London Queen's Hall Lectures. Maria L. de Gerling contributes a 'Short Sketch of the Human Constitution,' and P. Diaz Falp a 'Discourse' pronounced by him in a Masonic Lodge in Montevideo. M. Roso de Luna writes on 'Love, Will and Karma'. Then there is a note on 'Life, Force and Matter,' the beginning of an article by Tomás Povedano on 'The Soul of Symbolism' and notes and news. Finally, there is the beginning of what promises to be a long and interesting novel, called 'Yonta', a (Red) Indian legend.

AUSTRALIAN.

Theosophy in Australasia, Sydney, August, 1909. General departments are 'The Outlook'; 'Questions and Answers'; 'What our Branches are doing'; 'The Magazines'; 'Reviews,' and 'At Home and Abroad.' They monopolise together the better half of the number. 'Theosophy and World Leaders' and 'Asceticism' from C. W. Leadbeater are reprinted 'New Lights on Old Words' is a brief sermon on the text "Thy will be done." 'Early Christianity,' part I, by Gertrude Stanway-Tapp promises to be a very useful article. 'The Fiction Plane' by A. Colquhoun is entirely to our liking and contains, by the way, some

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very amusing phrases. We should like to see more articles like this one in our Magazines from time to time, taking us away from the more cut-and-dried manner of exposition and having a thought of their own to communicate.

Theosophy in New Zealand, Auckland, July, 1909. First comes 'From Far and Near' and then a reprint of Mr. Leadbeater's 'What is the Theosophical Society?' 'The Stranger's Page' deals thereupon with 'Archdeacon Wilberforce on Reincarnation,' but the Archdeacon's diatribes certainly don't deserve the space devoted to them. W. Melville-Newton's 'Truth, in Practical Life' (which is a Pragmatist exposition) is concluded: a thought-compelling little article. Gamma continues his or her 'Studies in Astrology' and we find some notes on Materialisation derived from Mr. Stead. 'Theosophists and Church going,' by W.V-H. is reprinted from the *Messenger*. Then come 'The Round Table' news; the 'For the Children' department, consisting of many letters by Chitra; Book Reviews, 'Activities' and the 'Lecture Record.'

African.

The South African Bulletin, Pretoria, July, 1909. The 'Editorial Notes' open the number and after these follows an extensive report of the first Annual Convention of the South African Theosophical Society. H. J. S. Bell writes his eighth essay in the series of 'Theosophical Science for Beginners'; Clairvoyance is the topic this time. John H. Cordes writes on 'The One Thing Needful,' that being self-subdual. Notes and News deal with the actualities in the South African Movement.

Our Exchanges.

We also acknowledge the receipt of the following journals.

Asiatic. *Brahmavādin*, May; *Madras Christian College Magazine*, August; *Siddhānta Dīpika*, July; *Dawn*, July, August; *Prabuddha Bhārata*, August; *Seṇḍamil* (Tamil).

European. *Journal du Magnétisme*, Paris, July; *Light of Reason*, Ilfracombe, August; *Vaccination Inquirer*, London, August; *Modern Medicine*, London, August; *Animal's Friend*, London, August; *Health Record*, London, July; *Light*, London, numbers for August.

American. *O Pensamento*, (Portuguese), S. Paulo, July; *Phrenological Journal*, New York, August; *Notes and Queries*, Manchester, N. H., March and April; *Bulletin of the New York Public Library*, New York, June, July; *Truth Seeker*, New York, numbers for July.

Australian. *Progressive Thought*, Sydney, August; *Harbinger of Light*, Melbourne, August.

J. v. M.

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THEOSOPHY IN MANY LANDS.

South Africa.

Theosophists and friends have been cheered by the recent visit of Mr. Fricke to the Transvaal.

Here, in Johannesburg, his visit has been particularly welcome in giving fresh impetus to the movement. A great deal of independent work has been done in these parts and a great deal of Theosophical literature has been purchased and distributed during the last few years, although Lodge activities have been somewhat dormant. However, as the result of Mr. Fricke's visit, and the formation of the South African Section, I think that South Africa in the Theosophical world as well as in the political one will forget past troubles and unite in the endeavor to prove the truth of the old Dutch maxim: *Eendracht maakt macht*. None more suitable could have been chosen for the work at hand than Mr. W. B. Fricke who is a regular old South African and has adapted himself to present conditions as a fish takes to water. South Africans, I think I might say, here and elsewhere, look forward with pleasure to the possibility of a visit from Mrs. Besant herself. That she may visit us is my daily wish.

W. B.

France.

During the usual closing for the holidays there is nothing specially worthy of note. Members of the Theosophical Society may profitably devote this time either to study or propaganda in their various summer resorts; and apropos of this the following suggestion may be acceptable to some of our members. Many Theosophists both at home and abroad spending the summer in travelling or staying at watering places, in the mountains, or by the sea, would like to take this opportunity of knitting still more closely the bond of fraternity with their fellow Theosophists, and it has often happened to such fellow-members to be staying in the same hotel in Switzerland or other places, and to discover with regret the fact too late to make acquaintance. I would therefore suggest the institution of some central European bureau of inquiry where all who wish to come into touch in this way should send dates and addresses of their summer resorts, asking in return the names of those staying in the same places.

Thus new links might be made, and an exchange of mutual help, both social and intellectual, might result. This is a very simple suggestion and it seems one which could easily be realised by some of our members.

A.

Ceylon.

Last month Mr. Tysull-Davis spoke on "Thought-Power" before the members of the Hope Lodge. His lecture was much appreciated. We regret that we shall lose the services of Mr. Davis. Owing to some personal private affairs he is obliged to relinquish his office as

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Principal of the Ānanḍa College and return to England. Mr. Davis has been a most useful member of the Hope Lodge, and it will feel his loss.

The ever hospitable home of Mrs. Higgins—the Musæus School—had as guests during the latter part of August our friends from Benares, Mrs. Judson, Miss Judson and Miss Hemus. They were *en route* to New Zealand and transhipped at Colombo, after a very pleasant break of their journey here.

Recent advices from our dear friend Mr. Stcherbatchoff, at one time a member of the Hope Lodge and now settled at Moscow, state that he is getting on very well there and he is as keenly interested in Theosophy as ever, and he begs to be remembered to his old friends and associates of the Theosophical Society.

The Ancient Wisdom has been taken up for study by the Hope Lodge, and most interesting Sunday afternoons are spent in the study class by the members.

The Musæus School has been closed for the usual holidays. Just before breaking up the Government Examination was held. The Training School for Female Teachers was also closed for the holidays and Mrs. Higgins sent in a batch of students for the Government Examination. We wish her, her assistants and her two schools every success. Mrs. Higgins is just now recruiting her health at Nuwera Eliya, that magnificent sanatorium seven thousand feet above sea-llevel. She writes that the air is most beautiful and health-giving and most bracing, especilaly to the jaded nerves of a schoolmistress.

H.

India.

We have the great pleasure to notify that Miss Kate Browning has resolved to give her services to India. She will not return to New Zealand at present, but will make India her home, and will leave herself in the hands of the Indian Section, being ready to brave the Indian climate and the fatigue of much travelling. She thinks of enrolling herself as a Branch Inspector and Lecturer, and will also give the benefit of her educational experience to such schools as need it. She wishes that more educational institutions, both boys' and girls', should be affiliated to the Central Hinḍū College at Benares, and for this she hopes to work. Our President has approved of her scheme, and Miss Browning will start her work in January next after the Indian Convention at Benares, at which she will be present. We are glad that we should have the assistance of so excellent a worker. Miss Browning is a graduate of Cambridge University and has done very good and useful work in New Zealand as a Sectional Lecturer. She is a very earnest Theosophist, full of sound common-sense and tact, and not devoid of business capacities.

X.

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SUPPLEMENT TO
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T. S. ORDER OF SERVICE.

In Bombay a League has been formed under the name of "the Boḍhālaya." Its aim is to put into practice the ideal of Universal Brotherhood by methods (1) Social, (2) Educational and (3) Spiritual The League is formed on somewhat masonic principles.

H. LÜBKE,
Honorary Secretary.

NEW LODGES.

Location.	Lodge Name.	Date of issue of the Charter.
Panrūti, South Arcot District, India.	Sri Saḍguru Lodge	26-8-'09.
Ṭiruvaṇṇāmalai, South Arcot District, India.	Ṭejas Lodge	26-8-'09.
Hole Narsipur, Mysore Province, India.	Bhakṭivarḍhana Lodge ...	31-8-'09.

J. R. ARIA,
ADYAR, *9th September*, 1909. *Recording Secretary, Theosophical Society.*

PRESENTS TO THE ADYAR LIBRARY.

The Adyar Library has been enriched by the gift of a very important work on chemistry. A generous well-wisher, Dr. R. Klien of Rome, has sent to it the four published volumes of the monumental *Handbuch der Anorganischen Chemie* by Professor R. Abegg. Another five volumes are still to follow ere the work is complete. The gift fills an important gap, and we feel very grateful to the donor for his useful present.

Another excellent bequest to the Library comes from the Trustees of the Pārsī Punchayet of Bombay. The following fifty-five volumes on Zoroastrian lore will be of service at our Headquarters. Our best thanks are due to our friend Shamsul-Ulma Erwad Jivanji J. Modi, the Secretary to the Punchayet, for

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presenting our request for presents of books before his Trustees, as also to the latter for this excellent gift.

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FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

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THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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THE INDIAN NATIONAL CONGRESS.

AN ACCOUNT OF ITS ORIGIN AND GROWTH.
FULL TEXT OF ALL THE PRESIDENTIAL ADDRESSES.
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Mr. Dadabhai Naoroji, Calcutta—1906.

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Vol. XXX. No. 12.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

JULY 2nd saw the opening meeting of the nineteenth Annual Convention of the Theosophical Society in Great Britain and Ireland. As President of the Theosophical Society I delivered a lecture in the large Queen's Hall on "The Place of Theosophy in the Coming Civilisation," and the great audience showed itself to be extraordinarily responsive to the ideas presented to it. It is always a thrilling moment as one stands silently before the crowd in that big hall, and lifts one's eyes from area to balcony, from balcony to gallery, and beholds the sea of expectant faces, alert and eager. And then the faces change like the sea, as wave after wave of thought, of emotion, sweeps over them, and the power of the Holy Ones is made manifest, and the atmosphere changes, and life grows full and strong.

***

On the following day the Business Meeting and Conference was held in Essex Hall, and delegates from the Lodges in Great Britain crowded in, in full numbers. Representatives were also there from France, Belgium, Holland, Canada and Russia, and speeches were made on behalf of their countries by Mademoiselle Blech, Mrs. Windust, Professor Lazenby from Toronto and Madame Kamensky. The Annual Report and Balance Sheet were unanimously passed and some formal business done. Then Mr. Dunlop in an excellent speech moved:

'That the British Theosophical Society in Convention assembled hereby expresses its satisfaction with the declaration of principles embodied in the resolutions passed by the General Council of the Theosophical Society in December last, and desires, by fully endorsing them, to annul the resolution moved by Mr. Burrows and irregularly passed at the last Convention of the British Section of the Theosophical Society.

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'The Convention takes this opportunity of expressing its fullest confidence in the President of the Theosophical Society, and desires to thank her, and through her the General Council, for the generous provision made for those who desire to be associated with the work of the Theosophical Society while differing in matters of detail and organisation.

'The Convention at the same time desires to express its good-will and fraternal greeting to all members of Theosophical and kindred societies, under whatever name they may be known, in the hope that (to use the words of our President) all "may labor together in the name of Theosophy for the peace of nations and the enlightenment of the world."'

A brief and amicable discussion ensued, the delegates of three Lodges being against any revival of the past, but the general view was that it was imperative that the stain on the Section's honor should be wiped away before the past could be buried, and the first paragraph was passed by 43 votes to 2, and the other paragraphs unanimously. Other matters were discussed—the alteration of a rule, the work of the Art Circle, and methods of propaganda. The President proposed from the Chair a vote of sympathy with the widow and daughter of Dr. Pascal, which was passed in silence, the members all rising. The meeting was brought to an end by myself with a short speech.

***

A very pleasant gathering took place in the Rooms of the Royal Society of British Artists on the evening of the same day. There was some good music and much pleasant talk in various tongues. On Sunday, July 4th, the usual Convention E. S. meeting was held in the Masonic Temple, Blomfield Road; in the afternoon the pleasant rooms forming the British Headquarters were crowded with a perambulating tea-party, and the Convention closed in S. James's Hall with a lecture from myself on "The Theosophical Student." This, in an excellent summary, and the Queen's Hall lecture *verbatim*, appeared in the *Christian Commonwealth* of July 7th. The Convention was a very happy one, and bright faces were seen in every direction, and many were the joyful remarks on the new life so strongly felt in the Theosophical

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Society, now purged from the elements of hatred and persecution which had clogged it for so long.

***

Many of the delegates and members went off on Monday to the Theosophical Summer School, meeting this year for the first time. Weybourne, in Norfolk, had been chosen for the gathering, and it appears to have been both pleasant and useful. These Summer Schools have become popular in England, and the New Theology people have been holding them for some years. Two important Co-Masonic meetings were held on July 5th and 6th, at which several brethren from the north and west were present. The Co-Masonic movement is spreading steadily, and some friends who came from South Africa will carry its seeds back with them to sow in the Transvaal.

***

A Congress of the Friends of Animals was held in London on July 6th—10th, and has attracted much attention. It opened with a reception at the Westminster Palace Hotel, at which various gentle-hearted ladies, Princesses, Duchesses and other high-born personages acted as hostesses to the guests. Sectional meetings were held during the 7th, 8th, and 9th July, and a Queen's Hall public meeting in the evening of July 8th, presided over by Sir George Kekewich, K. C. B., M. P. A graceful ceremony was the presentation by the Viscountess Churchill of the Congress Colors to the Delegates. The announced speakers were: Mrs. Annie Besant, W. T. Stead Esq., Mrs. Despard, J. G. Swift MacNeill Esq., M. P., T. Davies Esq., M. P. and M. Lucien Millevoye, Député, supported by a large number of Members of Parliament; our Society took a prominent part, as represented by Lady Churchill, Mrs. Despard and myself, and the banner of the Theosophical Society's Order of Service was one of the handsomest displayed in the Hall. Three delegates, from France, Germany and Spain, spoke very ably, and Miss Lind-af-Hageby had a great ovation, due to the uphill work so admirably done still more than to the charm of her presence and her effective speech. On Saturday the Procession took place, and a mile and a half of people, carriages, motor-cars, brakes and banners filed slowly from the Thames embankment to Hyde Park, where speeches were

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delivered, and the Congress was closed. Such efforts quicken the dawning of the day when our "little brothers and sisters" shall be redeemed from torture.

***

The last of the London series of lectures was delivered on July 11th to a packed audience in S. James's Hall. The whole of these, together with the Queen's Hall lecture, and those under the auspices of the Blavatsky and H. P. B. Lodges, will be issued shortly in a single volume by the T. P. S. On Tuesday several of us started for Bath, where a pleasant Lodge meeting was held in the afternoon, and a lecture to a surprisingly large and appreciative audience in the Guildhall in the evening. On Wednesday some of us went by train, and others, including myself, by motor, to Cheltenham. Mr. and Mrs. Leo were kind enough to take us, and we had a delightful drive of over forty miles through lovely country. Cheltenham during the past year has had a theosophical reading-circle under the guidance of Dr. Wilkins, and we had a gathering of about forty students in his pleasant garden: a Lodge was organised, the eighth of the new series, and promises well. In the evening, there was a crowded meeting in the Town Hall, under the auspices of the Ethical Society, whose President, Dr. Callaway, took the chair. Thursday saw us flying across England to Bradford, and there a packed meeting in the Mechanics' Institute bore witness to the new interest in Theosophy which is everywhere to be seen. I am writing on Friday, the 16th, and we have a Masonic Lodge this afternoon, and then betake ourselves to faithful Harrogate, for a Theosophical Society Lodge Meeting this evening.

***

In connexion with a project formed by three students in a French Lycée to commit suicide, and the carrying out of the project by one of them, a boy of fourteen, who blew out his brains in class, comments have been made on the relation between such a determination and the teaching now given in French schools. The anti-clericals have it all their own way in France, and they have "biffé Dieu des programmes scolaires." Does this, it is asked, rob the child of the support in childish troubles which religion gave, leaving him with his extreme sensitiveness and weak will at the mercy of a momentary despair? It is obvious from all that is passing that anti-clericals are as tyrannous as clericals;

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will they cause social ruin? There are many signs that France, under her present rulers, is drifting rapidly on to the rocks of national destruction.

***

The International Union of Ethical Societies, under the presidency of Dr. Felix Adler of Columbia University, proposes to hold a 'Universal Races Congress' in London, in October, 1910, in order "to discuss the larger racial issues in the light of modern knowledge and the modern conscience, with a view to encouraging a good understanding, friendly feelings and hearty co-operation among races and nations." The object is most praiseworthy, and the tendency among the best people of all nations is towards better understanding. All such efforts help in preparing the way for the coming of the great Teacher.

***

It is interesting to note the number of exceptional children that are coming into the world. The latest is Irene Enere Gorainoff, a Russian composer and pianist of eleven years of age; she began to compose before she had received any instruction, and the musicians who have examined her work find no 'grammatical mistakes' in it, and state that it shows remarkable intellectual maturity, a maturity equally noticeable in her playing. She is said to write "like a grown-up person of keen sensibility, who has suffered and thought much." A grown up Ego may be in a child's body, or a child Ego in that of a grown-up person, and according to the Ego is the work.

***

Lord Cromer, after such magnificent public service as he has done, is now unhappily staining his great career by presiding over the Research Defence Society—in plain English the Society for the Promotion of Cruelty to Animals. At a meeting over which he presided he said that he and his followers would not exaggerate, and Sir Conan Doyle said:

> Which is better, that one should die, or that tens of thousands should find the means of life; that the one should perish painlessly under chloroform, or that the others should die in the agonies of a long-drawn-out disease?

Sir Lauder Brunton, who knows a good deal more about vivisection than does Sir Conan Doyle, in an account of his experiments relates the following:

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Experiment V., 20th Dec.—A large dog—a kind of bloodhound, or a cross between that and a mastiff—was experimented on. It took about two ounces of chloroform, which was applied on a thick towel, before it was anæsthetised, though no doubt the greater part of this was lost in the application. . . . I cut down and cleaned about $1\frac{1}{2}$ or 2 inches of the jugular vein and tied it. . . . 2h. 59 min. 20sec. Dog quiet. . . . 3.3. Dog whines loudly. . . . 3.16. The dog struggling and crying. . . . 3h. 18min. 30sec. Still crying louder than ever. 3.20. Continuous crying. . . . 3.26. Dog crying. Iris is sensitive, slightly contracted. 3.29. Howling loudly as if suffering much. . . . 3h. 32min. 40sec. Dog struggles, howls loudly, shakes his tail. . . . 3.43. Deep groans. 3h. 48min. 20sec. Loud moans. . . . 3h. 52min. 55sec. Pupil less contracted. Seems normal, sensitive. 3h. 54min. 10sec. Dog groans. Long, deep howls. . . . 4. 15. Dog whines. 4h. 53min. 20sec. Dog dead.

Experiment VIII., 9th March.—A middle-sized dog was put under chloroform, and the hæmodynamometer applied to the carotid. . . 3.26. Dog appears to be free from chloroform, and seems to feel pain, as he groans. . . . 4.16. Animal shivers every minute, or even more frequently. . . . At 4.40 the dog was released from the table. It lay for a few minutes, and then began to try to get off the muzzle. When this was removed the dog rose and walked about. It seemed rather stiff at first.

Experiment IX., 20th March.—The dog operated on on the 9th having recovered was put under chloroform and the carotid exposed. The dog was then allowed to come out from the chloroform, which it did at 2.15. . . . 3.2. Dog howling. . . . 3h. 27min. 5sec. A great struggle. 4h. 33min. 40sec. Dog struggling. . . . At 4.50 the experiment stopped, and the dog released from the table at five o'clock, the wound having been sewed up. It walked about, but was weak, stiff, and staggering, and almost immediately began to vomit, and did so several times. It died several days afterwards.

Comment is needless, when we put side by side Sir Conan Doyle's fiction, and Sir Lauder Brunton's facts. And what of the suffering between March 9th and 20th, and during the "several days afterwards"?

***

Mr. G. S. Arundale's unflagging enthusiasm has brought about a promising piece of work at Almora, in the Himālayas, where he and a group of Theosophists were staying for the summer holidays. The whole control of education there was in the hands of the missionaries, and Christianity was forced on the people. Thanks to Mr. Arundale's exertions, aided by those of Rai Iqbāl Narain Gurtu, a school has been opened under Hindū control, and four gentlemen—one of them a medallist of Allahabad University—have volunteered their services as honorary teachers for a year; a

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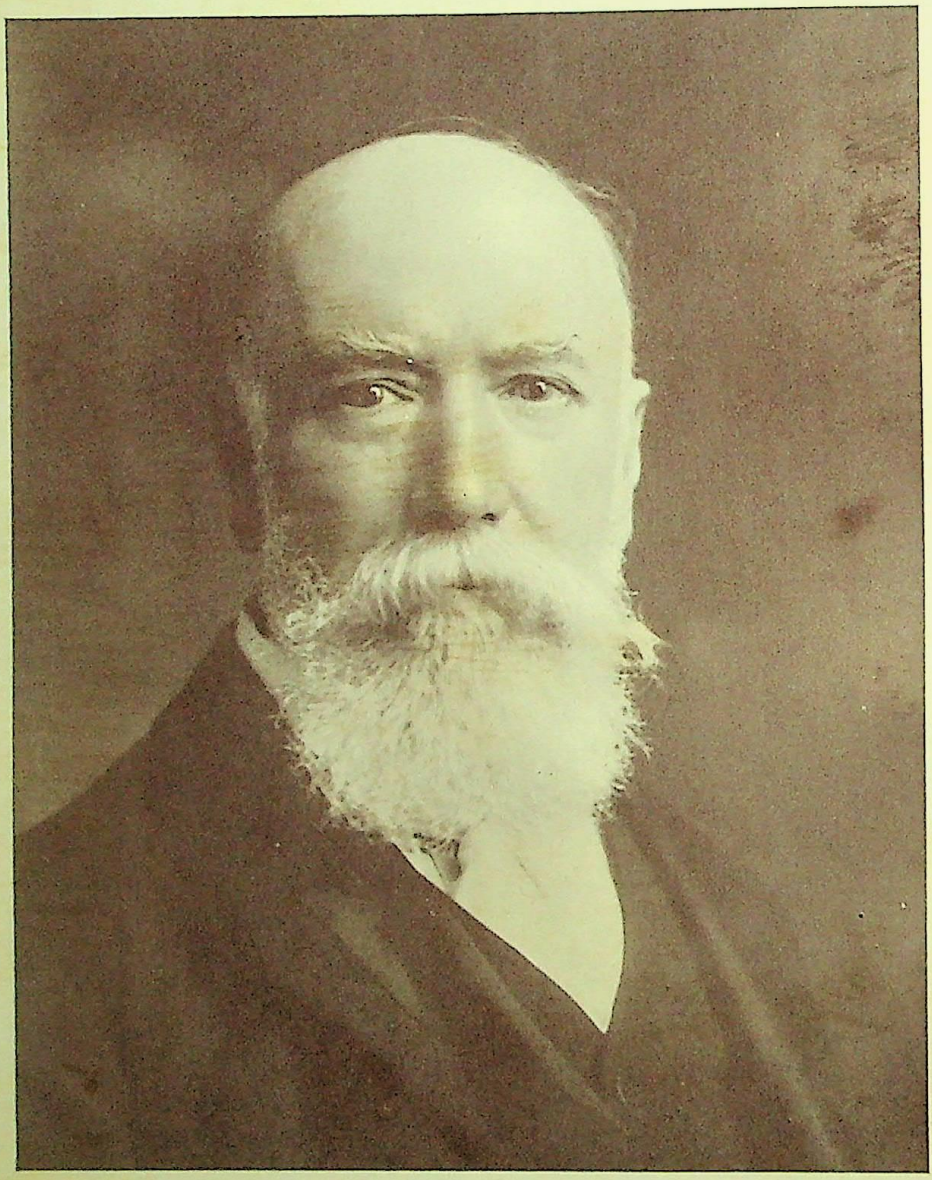

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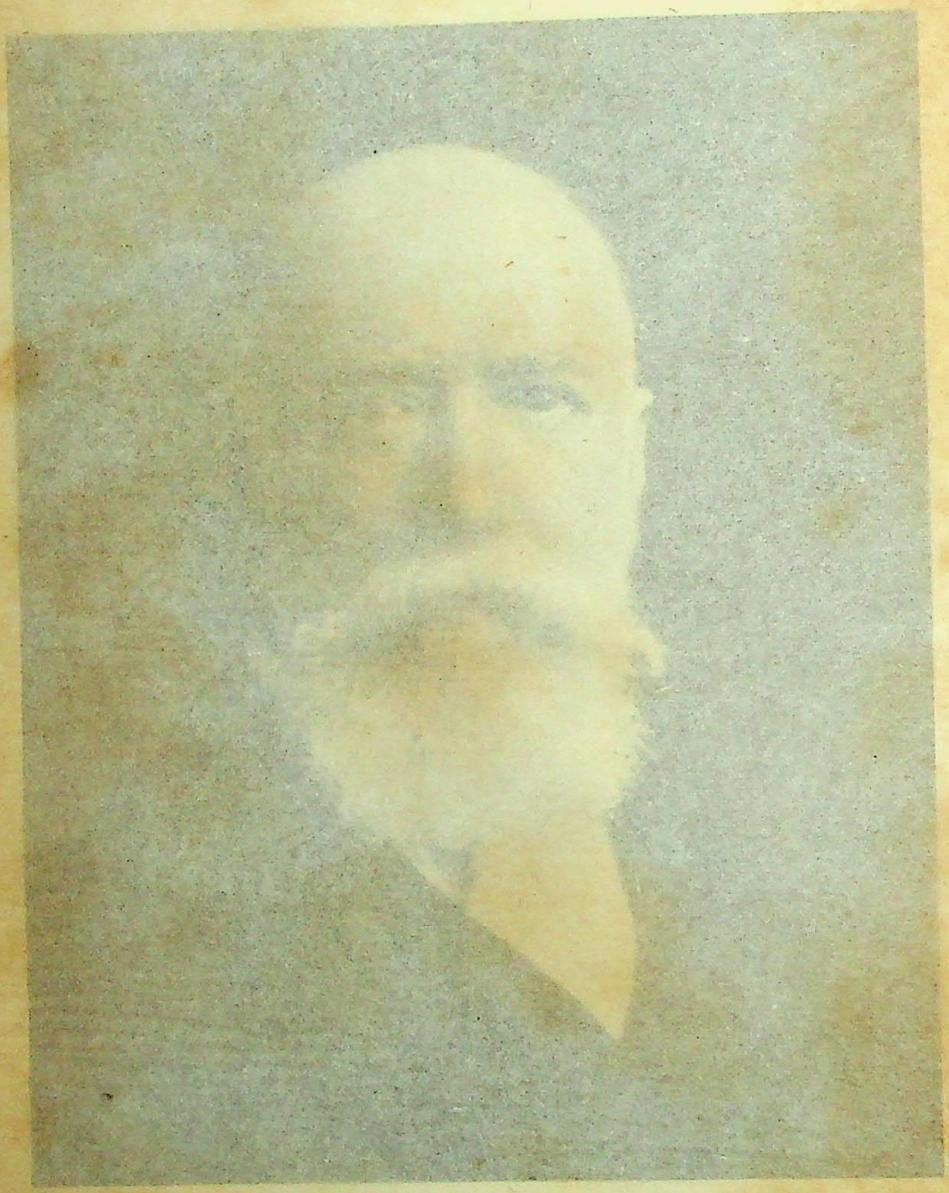

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house has been rented and a small monthly income guaranteed. A Local Branch of the Sons of India has also been started, and that should work in with the School. Mr. Arundale is also trying to arrange for a Theosophical Educational Conference at Benares at the time of the Anniversary and Indian Convention. It is a great thing for the Central Hindū College to have a Principal who finds no better holiday than the spreading of its ideals.

***

Mr. Kanhanyalal of Lahore sends the following very interesting note on *Bhagavad Gītā*, xviii. 61.

यंत्र commonly means a "machine" and not a wheel, much less a potter's wheel." Shrī Krshna here seems to allude to a puppet-show contrivance generally exhibited on the occasion of fairs at the Hindū places of pilgrimage, and occasionally at other places also, by a certain class of devotees. The platform consists of a square flat hollow box of wood upon which small wooden painted and clothed figures, male and female, begin to follow their different avocations as soon as the showman turns the handle. Some of those figures comb the hair, some rinse the mouth, some draw water from a well, some weave, some cook, some pound, while others dance, jump and frolic. They are mounted on wheels or axles, or levers or pulleys fixed in the body of the box and all connected with the main wheel, by turning which the showman imparts their respective movements to the figures.

I remember to have seen in Vrindāvana a very beautiful machine of this kind on which the Krshnalīla was performed by the puppets dressed as many Krshnas and Gopis, etc. The machine seems to be so thoroughly indigenous to India that there is no difficulty in believing that it existed in the days of Shrī Krshna and was well-known to the young and the old alike.

A. B.

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As the Indian Art illustration from Dr. Coomaraswamy has not arrived this month up to the time of our going to press, we publish instead of it a very fine portrait of our late Vice-President, Mr. A. P. Sinnett. This was to have accompanied the notice of him in our July number, but as its arrival was unfortunately delayed we had to use an earlier and less satisfactory portrait. Our readers will be glad to possess this excellent likeness of the great Theosophist as he appears at the present day.

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MYSTERIOUS TRIBES.[1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H. P. B.)

(*Continued from p.* 544.)

IN order to show that this subject is worth the most careful investigation we will now add to Mr. Sullivan's report a passage taken from a book which was published in 1853 by order of the East India Company. It bears the title of *The States in India,* and it says about the Ṭoḍas :

This small tribe has aroused of late years the most vivid interest, not only of those who visited the Nīlgiri, but even of London ethnologists. This interest is very noticeable. The Ṭoḍas have gained in no ordinary degree the sympathy of the Madras authorities. They are described as a handsomely built, athletic race of giants, who were found quite unexpectedly in the Ghats. All their movements are full of grace and dignity ; their features . . . . . .

Here follows the description given before. The chapter closes by stating a fact which is so important and helps so much in explaining occurrences I myself have witnessed, that I feel bound to emphasise it. At the same time I repeat once more that I know nothing of the history and origin of this curious tribe.

" The Ṭoḍas use no arms, *except a small bamboo wand which they always carry in their right hand.* Although scholars have for many years endeavored to learn something about their past, their language and their religion, they have hitherto utterly failed in doing so. The Ṭoḍas are the most mysterious of all the Indian tribes. " (p. 692).

It soon became evident that Mr. Sullivan was quite captivated by these "Adonises of the Nīlgiri"—this was the name given to the Ṭoḍas by the first settlers and planters in the Blue Mountains. The case of Mr. Sullivan is the first and perhaps the only instance of an English official, a Bara-Sāhab, openly fraternising with his Indian subordinates, and entering into the most intimate and friendly relations with them. As a reward for the extension of their Territory, the East India Company conferred upon Mr. Sullivan the title of Chief Administrator of the Blue Mountains. There he lived for thirty years and there he died.

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[1] Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. *Ed.*

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What had attracted Mr. Sullivan towards these people? What was there in common between a civilised European and these primeval natural men? Alas, this question, like many others, has never yet been answered satisfactorily by any. May not the reason for this be that the unknown and mysterious attracts us as the whirlwind attracts bodies and sweeps them round and carries them away? For the ordinary eye the Ṭoḍas are nothing but savages, unacquainted with the rudiments of civilisation; and, as far as appearance goes, they are, despite their beauty, rather dirty. But we are not concerned here with the physique of this tribe, but with its inner and spiritual world. *Anything of the nature of a lie is absolutely unknown to the Ṭoḍas.* Words like 'untruth' or 'falsehood' do not exist in their language. Theft or appropriation of foreign property is equally unheard of. Those interested in the subject are advised to read what Captain Harkness says about the Ṭoḍas in his book. *A Singular Aboriginal Race* in order to convince themselves that such rare qualities are not exclusively a product of our civilisation. This well-known traveller says on page 37 of the above-mentioned book:

"After having spent twelve years in Ootacamund, I am in a position to assert that I never met amongst either civilised or savage people a more religious awe for 'mine' and 'thine' than amongst the Ṭoḍas. From the tenderest age they inspire this feeling in their children. We English have never as yet come across a single thief amongst them! .... Deceit and falsehood are unknown to them and deemed impossible (pp. 18-36). .... A lie is considered the most vulgar and unpardonable of sins by the Ṭoḍas. As a proof of this inherent feeling in them stands their only temple on the summit of Mount Ṭoḍḍabeṭa, which is consecrated to the abstract deity of truth (The Temple of Truth). .... Often is the symbol and even the deity itself forgotten down in the plains, but the Ṭoḍas, on their hills, worship both, and show the reverence they feel alike in theory and practice," (p. 31).

Mr. Sullivan was not alone in his love for the Ṭoḍas. Many missionaries were attracted like him by their purity and rare moral qualities. Such praise gains in value in the mouth of people who are not wont to say much in favor of those on whom they themselves make no impression.[1] It is a fact, that the advent of the English and of the missionaries has impressed the Ṭoḍas as little as if these savages were not human beings but

[1] Until now, *i.e.*, until the year 1883, the missionaries had not succeeded, despite all their efforts, in converting a single Toda to Christianity.

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statues of stone. We have known of missionaries, and even of a bishop, who did not hesitate to put the moral perfection of the Ṭoḍas as an example before his 'right honorable' flock, when preaching on Sundays in Church.

But the Ṭoḍas possess still another quality which is even more attractive, not perhaps for the general public nor for the statistician, but rather for those who are interested in the study of the more abstract side of human nature: it is that mysterious, intrinsic quality of theirs which everyone feels who comes in contact with them, and that psychical power to which we have already alluded in the first chapter. Of both these manifestations we have still much to say.

After the Collector had spent nearly ten days in the Nīlgiri, he returned to Coimbaṭur, and proceeded from there to Madras, in order to report personally and in detail, to the officials of the chief office, the result of his expedition. This duty fulfilled, Sullivan went back without delay into the mountains, which had bewitched him, and to the Ṭoḍas in whom he already felt a deep and vivid interest. He was the first to build himself a house in the Nīlgiri, and the Ṭoḍas provided him with all the stones he required for it.

"Where they got these big and well-hewn stones from is as yet a riddle," General Morgan used to say.

From the very first day, the Collector became the friend and protector of the Ṭoḍas. For thirty years he heroically defended them and their interests against the greed and rapacity of the East India Company. In official documents he always called them "the legal Lords of the soil," and obliged the 'Worthy Fathers' to reckon with them. For many years they were paid rent for the woodlands and the fields they had ceded to the Company. As long as Mr. Sullivan lived no one dared to take liberties with the Ṭoḍas, or wrong them or seize the plots of land which from the first they had told the English were their holy grazing-places, and which they had kept for themselves by contract.

The report of Mr. Sullivan created an enormous sensation in Madras. Everyone who had to complain of the climate, who suffered from his liver, from fever or any other ailment (and the name of such amongst the Europeans in the tropics is legion)

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everyone, provided he possessed the necessary cash, now made a rush for Coimbaṭur. Within a few years this place changed from a poor little hamlet into a country town. Regular communication was set up between Meṭapolam at the foot of the Nīlgiri and Ootacamund[1], a garden-city founded in 1822, at an altitude of 7,500 feet. Ere long the whole of the official world of Madras moved there from March to November. Cottage after cottage, house after house, sprang up on the sloping hills like mushrooms after an autumnal shower.

After the death of Mr. Sullivan almost the whole land between Koṭchagiri and Ooty was seized by planters. Taking advantage of the circumstance that "the legal Lords of the soil" had reserved for themselves, as grazing-places for their holy buffaloes, only the most elevated meadows of the Nīlgiri district, the English appropriated now nine-tenths of it. The missionaries, in their turn, seized the opportunity of ridiculing the people on account of their superstitious belief in Ḍevas and mountain-spirits. But it was all futile. The Baḍagas stuck firmly to their own peculiar ideas about the Ṭoḍas, despite the fact that these latter had presently to content themselves with the barren summits of rocks, which they shared with the monkeys. Although the 'Fathers' of the Company, and later the state officials, continued to call the Ṭoḍas on paper "the legal Lords of the soil" they in fact very soon declared themselves, according to their usual wont, the "Lords and Barons" of it.

No one took any notice of the Kurumbas at that time. It was as if the earth had swallowed them up. During the first years after the discovery of the Nīlgiri, one neither saw nor heard of them. Later on they gradually cropped up, and began to settle in marshes and under dank rocky slopes, and commenced to show themselves in their true light. 'How' they did it, will be seen in the further course of our narrative; for the present we will deal with the Ṭoḍas and the Baḍagas.

As the worthy ethnologists began to study the new acquisition, and to collect data for the statistics of the Nīlgiri tribes, they met with difficulties they had not anticipated. The question of

[1] Abbreviated into Ooty. We too will call it thus henceforth.

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the origin of the Ṭoḍas was wrapped in impenetrable darkness, and after researches extending over twenty years our ethnologists had to confess that they knew nothing certain about them, and were at a loss to which other Indian tribe they were related. The missionary Metz states in this respect: "It is easier to reach the north pole than to penetrate into the soul of a Ṭoḍa." Colonel Hennesey also endeavors to answer the query about the origin of the Ṭoḍas. He says:

"The only information we could get after many years was this: the Ṭodas declare that they had lived on these mountains, and had never descended from their summits, ever since the 'King of the East' had made them a present of the Nīlgiri. Now the question naturally arises: to what period did this unknown 'King of the East' belong? Again, we are told that the Ṭodas had lived for one hundred and ninety-seven generations in the Nīlgiri. If we reckon three generations as one century (although the Ṭodas are long-living people) this statement would go to prove that they settled about seven thousand years ago in these mountains. They persist in saying that their forefathers came from the East, from the land of the Rising Sun to the isle of Laṅkā and served the ancestors of Rāvaṇa. (These names as well as the following permit no doubt as to the correctness of this information.) King Rāvaṇa was a mythical King and demon who was conquered by Rāma, as mythical as himself, some five and twenty generations before the Ṭoḍas settled in the Nīlgiri. This last calculation yields one thousand years, which, if added to the previous seven thousand raises the genealogical table of the Ṭoḍas to eight thousand years. We have either to accept this fable, or else to admit that save these data we possess no other clue to their mysterious past."[1]

But what people are they? It is difficult to answer this question if one realises that ever since 1822 no one has been able to solve it. Up to this day the efforts made by philologists, ethnologists, anthropologists and other "ists" who came from time to time from London or Paris, have all been in vain. On the contrary it almost seems as if the more one looked for explanations the less satisfactory was their result. Whatever one heard, the outcome was always the same and amounted to this, that the Ṭoḍas did not belong to the category of ordinary humanity. They apparently mysteriously come into existence and as mysteriously pass away. Their mission on earth is to protect their faithful servants, the Baḍagas, from the machinations of the Mala-Kurumbas.

As a matter of fact such data could not find any place in the *History of the Indian Nations*. In default of more precise informa-

[1] *The Nilgiri Todas.*

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tion the scholars consoled themselves with hypotheses of their own making, some of which are given below.

The first theorist who enters the arena is the natural scientist Leshenault de la Tour, Botanist to the King of France. His letters with regard to this problem are very interesting on account of their originality. Owing to some combinations—possible to none but himself—this worthy savant saw in the Ṭoḍas descendants of Crusaders from Brittany, who, once upon a time, had been shipwrecked on the Malabar coast. If one had discovered Crusaders in the Khevzurs and in the Tushins of the Caucasus why should there be none in the Malabar hills? At first this suggestion met with much approval.

Unfortunately a circumstance came presently to light which destroyed this poetical hypothesis. There exist neither in the language nor in the thought of the Ṭoḍas words or ideas like: God, cross, prayer, religion, sin, or other similar expressions which could remind one of Monotheism, Deism or Christianity; they are even ignorant of the conceptions connected with these words. In fact, one cannot even call the Ṭoḍas 'heathen,' as they worship nothing and no one but their buffaloes. They live only on milk and on berries and fruits from their own woods. They would rather die of hunger than touch any milk, cheese or butter from other buffalo-cows than their own holy food-givers. They never take meat. Neither do they sow or reap, as they consider any labor as dishonoring save the milking of their buffalo-cows and the looking after their herds.

Such a mode of life sufficiently proves that the Ṭoḍas have very little in common with the mediæval Crusaders. Again, as has already been mentioned, they carry no arms and have a wholesome dread of all shedding of blood. The Caucasian mountain tribes to the north-east of Tiflis—the Pshaves, Khevzurs and Tushins, have retained many mediæval arms and implements; we also meet various Christian customs amongst them.[1] But amongst the Ṭoḍas one finds no knives, either in the middle ages or in the present times. These circumstances, together with the above-

[1] These tribes further prove their German ancestry by brewing beer and making sausages. The militia, which they provide in case of war, was mail-clad and wore helmets; they even carried a sign of the cross on their right shoulder.

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mentioned fact that the Ṭoḍas have no conception of a deity, render untenable the hypothesis of Leshenault de la Tour.

Then the scholars flogged a dead horse by bringing forward the common-place but convenient Keltic-Scythian theory. It sometimes rescues them in difficult cases, but in this instance—as in many others—it failed utterly. *When a Ṭoḍa dies, his body is cremated together with that of his favorite buffalo,* with various interesting ceremonies. In case the dead man was a priest, seven to seventeen buffaloes are sacrificed. Yet buffaloes are not horses; again, the features of the Ṭoḍas are quite European and resemble those of the natives of South Italy and of Southern France. It would be difficult to trace a likeness between them and the Scythians, as far as we know this latter type. Leshenault de la Tour energetically defended his opinion against all opposition; he only gave it up when it met with ridicule. But the Scythian hypothesis lives unto this very day, despite its obvious absurdity.

Later still the theory of the ten "lost tribes of Israel" arose. Though refuted countless times, this theory ever reappears anew. The German missionary Metz, aided by some of his English colleagues, revelled in elaborating it and gave proof of a no less vivid imagination than his brethren of the Anglican Church. In order to refute this chimera, it suffices to repeat the above-mentioned fact that the Ṭoḍas never possessed a God and possess none unto the present day; least of all the God of Israel.

For thirty weary years this good and God-fearing German missionary worked hard at the Ṭoḍas. He shared their daily life, and wandered with them from place to place.[1] He washed himself only once a year, and took nothing but milk. Finally he became corpulent and fell ill with dropsy. He clung to them with every fibre of his loving nature and although he never baptised a Ṭoḍa, he boasted of having apprised three generations of them of the religion of the Christ, and of having thoroughly learned their language. But alas! fresh information revealed different facts.

First of all it came to be known that, in reality, Metz had not been able to pick up a single word of their tongue, as the

[1] The Todas live in houses and are not nomads, but they have often to change their residence in order to find the best grazing-places for their buffaloes.

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Ṭoḍas had merely acquainted him with the Canarese dialect which they use in intercourse with the Baḍagas, and with the women of their own tribe. He knew nothing of that mysterious language which the Elders speak when gathered together in Council or when performing those unknown rites inside the Tirjeri,[1] which no outsider has ever yet witnessed. Even the Ṭoḍa women are ignorant of this language, or maybe they are not allowed to use it. As to the dissemination of Christianity amongst the Ṭoḍas, poor old Metz confessed candidly, when brought to Ooty in a dying condition, that during the thirty years he had stayed in their midst, he had not succeeded in baptising a single one of them. All the same he "hoped to have spread the seed of a future civilisation".

But this also proved a disillusion. Some Jesuit Fathers who cherished the hope of finding in the Ṭoḍas a colony of old Assyrian Christians, or at least of Manicheans,[2] came from the Malabar coast and settled amongst them. With their usual skill and cunning they put themselves into touch with these quiet and serious people and, though unable to gain their confidence, they succeeded in establishing friendly relations. When they inquired about the result of poor Metz's missionary work they heard to their malicious joy—for they hate Protestants still more than Pagans—that he might have lived for centuries amongst the Ṭoḍas without making the slightest impression on them.

"The words of a white man are like the prattle of a Myna[3] or the chatter of a monkey; we listen and smile," the old Ṭoḍas said to the Jesuit Fathers who, full of malign delight, did not notice the ambiguity of the compliment. "Why should we want your Ḍevas, when we have our revered buffaloes?" they concluded, after having narrated how Metz had asked them to exchange their belief in the buffaloes for the belief of those who had taken away

[1] A Tirjeri is a Temple consecrated to a cult unknown to any but the Todas. It is a very sacred and secluded, sometimes a subterranean locality behind the buffalo-shed.

[2] For some time the Jesuits endeavored to prove that, like the Manicheans, the Todas worship the light of the sun and of the moon and even the light of a lantern. But even this would not make them Manicheans; besides, the assumption is incorrect. When speaking to Mrs. Morgan about this suggestion the Todas laughed; they dislike the moonlight.

[3] Myna is the name of a speaking bird.

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their grazing-places and who daily humiliated them.[1] Although the disciples of Loyala had no more success than Metz, they tried to turn the good-hearted German into ridicule, by spreading funny stories about him all over the South of India. We know of such Jesuits and could name them, who rather encourage a man to remain in his idolatry than consent to his becoming a Protestant.

This happened about ten years ago. Since then the missionaries of both religions have learnt to leave the Ṭoḍas alone. They have realised that the endeavor to convert them is mere waste of time. Although it is impossible to detect any trace of religious feeling in this tribe, all authors who have written on the subject, as well as all residents of Ooty, bear witness to the fact that there is in the whole of India no tribe more moral, kind and honest than the Ṭoḍas. This little group of patriarchal savages, without kinship, history or any trace of belief in anything holy save in their dirty buffaloes, bewitches everyone by their childlike simplicity. Again, the Ṭoḍas are not dull; witness their marvellous capacity for mastering many languages while concealing their own. On the contrary, they are highly intelligent. Mr. Sullivan mentions in his memoirs that he often conversed with them for hours and hours, and that he was greatly astonished to hear how correctly they judged the English: "How quickly they had grasped our national characteristics and recognised our faults."

Having acquainted the reader with the Ṭoḍas in general and with all, or nearly all, that is told about them in India, I shall now proceed to narrate my own adventures, and the observations I made on this tribe, as yet so little known and so mysterious.

(*To be continued.*)

We regret last month we omitted to make mention of Messrs. Higginbotham & Co., Madras, from whose picture post cards our illustrations of Ṭoḍa men and women were reproduced.

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[1] *Œuvres et Travaux des missionaires Pères Jésuites sur les côtes du Malabar.* (p. 233.)

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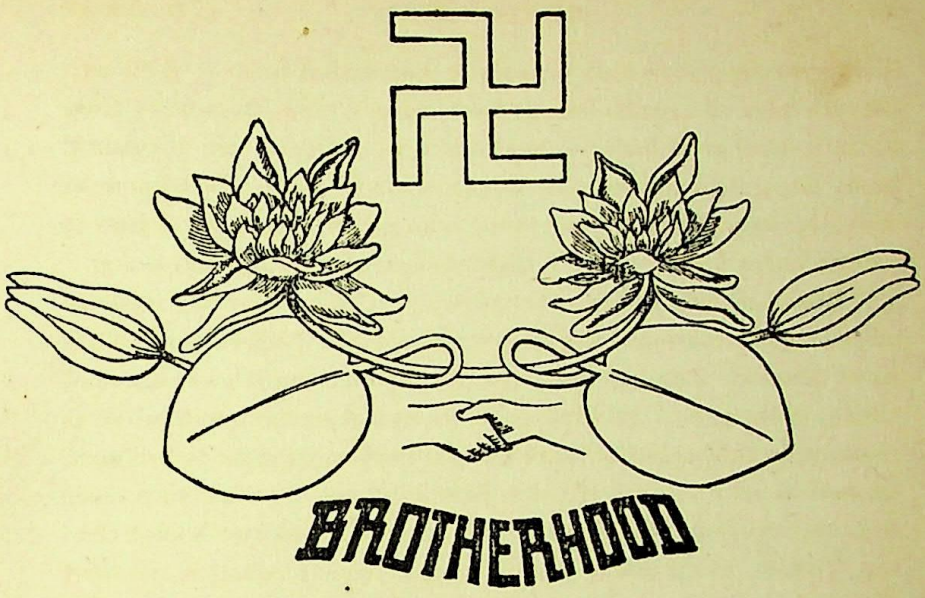

A SCHOOL OF MUSIC IN MODERN RUSSIA.

We have made music and song into steps on which Souls may rise to the highest horizons.—*Baha-Ullah.*

IN 1879 a young girl, Alexandra Zaharyne, left the Conservatoire de Musique in S. Petersburg, with the gold medal for the violin (the class of the famous Professor Aver) and with the diploma of a B. A. She was a *fiancée* at that moment, and musical critics spoke frankly of their fears that so promising an artist would be lost to art in the shadow of home duties. But the young naval officer, her future husband, was himself a singer of no mean merit and, once married, the young couple of a sudden left their new home, the service, the capital, to disappear into the darkest corners of a province. They had felt that to them music was a sacred mission, a treasure to be brought to those who never had a chance of even sensing true art.

Monsieur and Madame Unkowsky gave concerts at first and attracted such flattering attention that they were asked to go abroad for a concert tour. But this also seemed too narrow an outlook for their minds ; they were seeking a Path of Service, not yet clear to themselves. They tried opera in Kazan, a large town, in 1885, the husband as baritone, the wife as teacher of anything that was needed—choir, stage management, even as orchestral chief. But still that was only good musical work, not the 'sacred mission' of which they dreamed.

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They left the opera-house, and bought a small steamer. On its deck they assembled a full opera-company with all the necessary implements for a 'travelling mission of music,' and forth they set—Madame Unkowsky-Zaharyne, this time, acting as captain to the crew! Long, difficult, but nevertheless poetical was the slow voyage down the dreamy Oka, the mighty Volga, the Sheksna, the rapid Vologda, then through the Sonhon to the Northern Dvina, to Archangel. Through dark, century-old forests the rivers ran; for days the little steamer saw no human habitation. Then the pale sky of the extreme north shone, the curious ancient churches of old Russia began to gleam, brown with age, through the pines and the large silver waves of the beautiful Dvina. At last, one evening at sundown, in a vastness of pale green and soft violet tints they saw the golden crosses of Archangel.

The young couple felt like Columbus at the cry of 'Land'! Why? It was there that the first ray shone in the soul of the young wife. Amidst heavy work (they gave about forty operas of the great masters Russian, Italian, French, German—and all in 'wild parts'), she found the time to visit the ancient convent of Solooki, out on the isles of the White Sea. And there, near the pole, in a refectory turned into a concert hall for sacred music, she sang to the dark, immobile ranks of the monks. All at once both singer and audience burst into tears. She had found everywhere in Russia a thirst for harmony, but here she realised that indeed Art is for all, like light and air, and that the vibrations of sound and color awaken the Inner Man by the living Force that breathes in all nature, a Force that is an Idea. "It can raise the human thought into the higher Worlds, by teaching man concentration and arousing him from apathy and laziness. It is urgent to create art-teaching free to all. Art is the right of all, and those who are better gifted must help the beginners."

And so the couple Unkowsky went to a quiet town, Kalonga, in the heart of Russia—not far from Moscow—in ancient woods. There they worked as teachers till the death of Monsieur Unkowsky in 1904. Since her loss, the wife works doubly, bravely, to realise their ideal, to force on public notice the necessity for the compulsory teaching of music—free, of course.

But her method is a new one (perhaps it is the old method of Egypt). Quite by herself—she read long afterwards of science

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supporting her sense of unity between color and sound—she created a system of 'colored music'. This was nothing new, as in the eighteenth century a French priest had tried to make a clavecin of a particular system to give the color of each sound. Nor are the quadrangular notes she uses new—France knew them in the time of Charles d'Orleans. But the first result of training the pupils to catch the color of each note, by writing the music in colors and on colored strings, was that the teacher herself began more and more to sense all harmonies at once as sounds and as pictures. All nature became aglow with melodies and radiant vision—she tried to write it down—every warble of a bird, every effect of sunset, every shade of a lovely flower. Thus came charming bits of song, by and by came psychic pictures, glimpses of the astral, and so the beautiful romance 'Stars,' in which a visitor from Earth is pictured in his quest among spirits of Nature—gnomes in the caves (violet shades), elfs, sylphs; then, through the darkness, man comes out to the free light of a moonlit sky; a wonderful peace comes from the gleaming Host above. This piece is played *à l'unisson* by twenty or thirty violins. It won the suffrage of some celebrated teachers of music, who had at first looked on the whole as futile.

Some musicians who admit the system of colored notes begin to use brown and black, which Madame Unkowsky resists, such colors being absent from the solar spectrum. She is very intent on developing the eye of her pupils at the same time and at the same rate as the ear. It means, she says, developing the inner sight and hearing and the power of abstract thinking. He who knows how to see, knows how to love. Art can preserve children from all evil, carrying their thoughts away from it.

In 1909 Madame Unkowsky 'met' Theosophy on her path. "It was a door opening," she saw, "a thing never seen by her; the recognition of the power of Word and Rhythm, of Sound as Builder." It gave her new energy, new hope to proclaim that 'God offends no one,' that all have talent—more or less—that those high up the Ladder of Harmony must help those below and so all work to receive the right impressions of God, and create, out of them, the Inner Divine Kingdom.

NINA DE GERNET.

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THE WRITINGS OF JAMES G. COUSINS.

IT is with much pleasure that I say a few sympathetic and appreciative words on the writings of my friend Mr. James Cousins. I met him and his wife on a recent visit to Sandymount, a quiet little resort adjoining the city of Dublin, and there we exchanged confidences on much that we have in common. There also on some unforgotten evenings I listened to his poems read at my request by himself, for I am of opinion that one can feel the 'atmosphere' of the poem more intimately if the voice of him who conceived it speak its haunting music.

Afterwards it is no less a delight to read and recall the circumstances under which one first heard and admired. His earliest works I do not possess, those being for the present out of print, though I venture to hope they will some day be republished. For the present I quote from the books he has been good enough to send. Hard at work in the educational field during the day, Mr. Cousins yet finds time to sing to us who will listen, and to receive into his poet's heart any impression from the outside world which can be cradled and matured to the beauty the inner sense of such a singer instinctively perceives. Who shall say which is 'the best' as regards literary merit? I do not feel it my task to lay down any law on the point. I speak of what I care for most, and recommend those who are attracted to obtain the books and enjoy for themselves.

The songs (or for the matter of that the prose) of a writer who succeeds in crystalising in language the things he loves and dwells on, are to me bursts of real genius of whatever degree. It is the power of conveying the 'thing in itself' as much as that can ever be done in human language; and how far short of one's vision it falls only those who are visionaries, and at the same time can limit something in words, know. Listen then to his 'Slieve Cullen,' and *hear the mountain in it:*

> The dusk fell grey on Cullen
> When we climbed, my love and I.
> Like a dream the dim world faded,
> And the lonely stars drew nigh.

Here the 'motif' as one may call it, of the poem is developed gradually after an exquisite fashion, culminating in the triumph

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song of the Irish patriot, who sees the promise for the future, but a future that is even now unfolding.

Oh! we sent three shouts to heaven,
And we snapped the chain of fears,
For the soul of Ireland rises
To possess the coming years,
Rises, triumphs, through the years!

Very fine too is the sonnet to Ireland, *God's Lure*:

God willed of old to lift thine ancient Name
That thou through suffering made most wise, most pure,
Shouldst bear before all men the Soul's white lure,
And lead them to and through the purging flame.

In fact, I think that it is in sonnet-building that Mr. Cousins' chief power lies, although without imparting any sense of constraint he appears able to give us his music in any poem, and to charm equally. *The going forth of Dana*—as we are on things Irish—has some of his most stately word-painting, albeit a longer and more ambitious effort than many. But it holds the spirit of ancient Erin, and one could fancy some long dead bard of these times had suddenly "flung his arm o'er vibrant space," and in so doing evoked the song that thrills the harp of this modern Cairbre.

My harp is strung with seven strings,
And seven are the songs it sings.
And one, more cunning than the rest,
Tells me what secret things are done
From rising until set of Sun.

A fragment of tender charming music is here enshrined. It lingers at the gateway of the heart, steals in through the cool roselit silences, hushes the fever of living for a moment, not to pass away, but remaining as a welcome guest. *Bard Æhoraun* again has its own subtle elusive message.

The melody of 'Shoheen Sholo,' a most perfect cradle-song, rest-compelling, and full of the Divine Motherhood of the worlds. In it one beholds some wondrous-eyed Devī, blue-mantled, that mantle's border sown with stars, the heart a circle of white fire beating, and sending forth its shafts of diamond light.

Not less beautiful is the touch on the Christian chord:

Beyond the bounds of death and birth,
I move unmindful, unafraid!
I am the God and I the Earth,

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And life and death myself have made.
Then seek me not among the clay,
But on each step from this my prison
Read there in blood from day to day:
"He is not here, for He is risen."

To return to the writer. One may say of him that it is not often one finds in the poetic temperament the sense of balance which gives deep insight and at the same time the calm of a dispassionate judgment of events when required. Yet James Cousins possesses this blend. Once at a gathering where the Celtic Strain threatened to be slightly tempestuous, and the old note of enmity to England was sounded, I have known him step in, and throw a very real element of peace into the midst. The discord was harmonised, and the meeting proceeded, realising its original purpose. Surely the mission of the true poet is thus twofold—to stimulate by vivid glowing word-shapes or to soothe with his melody the harsher notes around him.

But it is not only in poetry that his gift of description embodies itself. I have not the articles by me, but I remember seeing some prose from his pen—a series of essays on Irish Lore, which he was good enough to lend me to read. These are the fruits of careful and deep study inspired by the love of the old myths—using the term in the sense of Mrs. Besant. The above appeared, if I mistake not, some time ago in the *Theosophical Review*.

The author perhaps does not realise his own importance, not being of that nature which noisily asserts itself and its force in the crowd, and yet such a gift as his invests him with a definite mission, assigns him a part in the regeneration of the land he loves. Among the writers on Ireland of various types—each with his special post to keep, his individual note to sound forth in the coming age—The Countess of Cromartie, W. B. Yeats, A. E., Ella Young, and others—we unhesitatingly hail such a spontaneous unspoilt master as James Cousins.

EVELINE LAUDER.

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THE IMMANENCE OF GOD.

I sat, at the confluence of two rivers, upon a huge slab of basalt, worn smooth by the floods of centuries. A weeping ti-tree, its roots fast anchored in the crevices of the rock, spread its graceful foliage above my head. No human being was within many miles of me; for these rivers, unpolluted by man, drew their waters from vast granite mountains and flowed through a region uninhabited save by a few wandering families of dark-skinned nomadic hunters. Before me rose two tremendous gorges of granite and basalt, their sides clothed with tropical vegetation. Over and among the rocks laughed and danced—leaping, sparkling, foaming, gliding—the pure element of the torrents. The sound of many waters was in my ears, praising God, hurrying ever onward to do His work. And I read, from *The Song Celestial*:

Never the Spirit was born; the Spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit for ever;
Death hath not touched it at all, dead though the house of it seems.

Yes! these rocks, these majestic mountains, shall pass away, like the shadow of a dream; but I shall pass onward, ever onward to a fuller, nobler life, fulfilling the purpose of God.

In a sky of spotless blue the great Sun, Creator, Preserver and Destroyer of all forms, radiant manifestation of Him who created all things, poured down His ardent beams, flooding all things with light and heat and life.

Two swallows circled in the clear air, twittering their joy.

Hanging from a bough, the scarlet blossoms of a wind-swung orchid slowly described graceful curves against the azure background. The smoke of the camp-fire, where the elemental spirits gradually changed the dry wood into food for living vegetation, rose in beautiful undulations upward; an ant toiled away to his nest with a crumb of bread; a snake slipped from the grass on the margin, paused at my feet to gaze at me with quiet eyes, and slid noiselessly into the water.

Around me, everywhere, was Life, inconceivable, immeasureable. Every blade of grass, every leaf of tree, every drop of water, every atom of my own body, thrilled with life, each perfect in itself; each upheld, carried onward in its wonderful process by one

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tremendous Power—God. In Him each lived and moved and had its being. One moment's inattention on His part, and all would lapse.

And I knew that He was immanent in all. That this world—spiritual, physical, everything—was He Himself. And the thought troubled me. For then all we consider unlovely, mean and vile would be He. Long I pondered how this could be. At length the Voice of the Silence spake:

A man, an architect, conceives the idea of a majestic cathedral. By his instruments, the workmen, he embodies his Thought—which was first created in his mind—in form, by the substance of iron, marble and timber. This Idea, manifested now to the physical sight of men, is himself, the higher man, not the physical. Yet he is not the less by the emanation of his Thought, but the more by the sublime conception. It is possible to destroy the form of the Idea, to pollute it, to deface it. But the Idea, the Mind and the Thinker are unapproachable, unassailable, sitting apart.

So with God and His worlds. From out the Primal Vast He draws the substance and shades it to all we are capable of perceiving. This is His Thought; He Himself

Of forms and modes
Master, yet neither form nor mode hath He;
He is within all beings—and without—
. . . . . close
To all, to each; yet measurelessly far!

But He cannot be approached or touched, polluted or defaced. This Universal Life which you perceive around you works, passing onward, ever by change of form. The Life is indestructible. There are no mean or trivial things. God and His religion are woven into every act of every day. The weed rotting in slime, the decaying animal body, are beautiful and useful as the radiant Sun. God works ever by Law, eternal and immutable. That Law is benevolent. Work in accordance with that Law, and happiness to yourself and others is the result. Contravene it, and misery ensues. Avarice, sensualism, hatred, carry ever their own punishment. Love and self-abnegation ensure bliss.

God, by His scheme of Evolution, has so formed this planet that man, if he would, could make it a paradise for himself. There is

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ample room on the globe, on the portions that are fertile and congenial to human life in its highest forms, to maintain the whole human race in comfort and happiness. But races of men, in their selfish greed, have appropriated these to the exclusion of others and thrust these into conditions of climate and position inimical to man. Government should not be parochial or provincial or national, but universal. Thus, when, owing to natural causes, scarcity of food obtained in any country, the resources of science should be used, not to raise prices, but to pour abundance into that country from others. Not one human life need ever be lost by famine.

So with the natural effects which man has termed catastrophes. He builds his towns on the slope of a volcano and when overwhelmed by the lava blames Providence, instead of his own stupidity. In a region affected by earth-tremors he piles up unstable buildings and is buried in their ruins. By excess, by greed, by filthy environment, by ignorance of the immutable natural laws —wilful ignorance—he brings on himself and others the inevitable results—disease and pain—and then accuses God and not his own folly.

In this Southern land there are vast areas where heavy rains and protracted periods of drought succeed each other. Nature has placed here a flora and fauna adapted to these conditions. Man, in his insatiable greed ousts the native fauna and replaces it by millions of helpless animals to subserve his purporses. When the inevitable drought comes and these poor creatures perish in myriads, he prays to God for rain and, his petition disregarded, accuses the Deity of cruelty. If his own ultimate purpose were the welfare of these animals there might be awarded to him only the blame due to imbecility. But what is his purpose? To torture and slay these beasts himself, often merely for the value of their hides! In effect he prays; "O God, alter Thy wise and immutable laws that I, in my lust for wealth, may torture myriads of thy helpless creatures!"

Two intellectual errors shut out from man the knowledge of the benevolent immanence of God. Firstly the idea that death is a calamity and not as beneficial a function as birth. Death is transition; the form changes but the Spirit goes onward for evermore and always in an ascending scale. Pain is not an evil but an educative process.

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Secondly, the idea that God who has created the Universe is not capable of governing it wisely and well. In an universe of Law chance and accident are impossible. Whatever is, is necessary under existing circumstances for the tuition of humanity.

A man has a well-beloved child who has arrived at an age when obedience and disobedience are thoroughly understood, but who has not attained to the self-control to choose the wiser course. This child has been repeatedly warned not to play with fire, but he persists in disobedience. Now, the father, himself unseen, watches the child approach the fire with the certainty of being burned. There are two ways to avoid this result. The child may be removed from the fire or the fire from the child. But either of these courses is but a temporary expedient. The child and the fire will inevitably come together again. Therefore the father allows the wilful child to be burnt. Now, if the burn, the pain or its physical effect were to be everlasting, this course would be malignant cruelty worthy of a fiend. But the father knows that in a few hours or days at most, the pain will cease, that even the scar will be in course of time obliterated: but the lesson, the perfect knowledge, that fire will burn, that disobedience to wise counsel will result in personal suffering, is branded indelibly into the consciousness of that child, never to be forgotten.

So with crime and sin. Given free-will—and without it what were man?—these lessons *must* be mastered.

The Voice of the Silence ceased. The glorious Sun bathed the sparkling waters in radiance; the swallows twittered joyously; the foliage, rustled by the balmy breeze, danced with glee; the smouldering fire broke into exultant flame. And through Earth and Air, through Fire and Water alike gleamed forth the immanence of the Godhead; in all their voices alike rang out triumphantly the Sacred Word—the OM that lasts for aye.

O.

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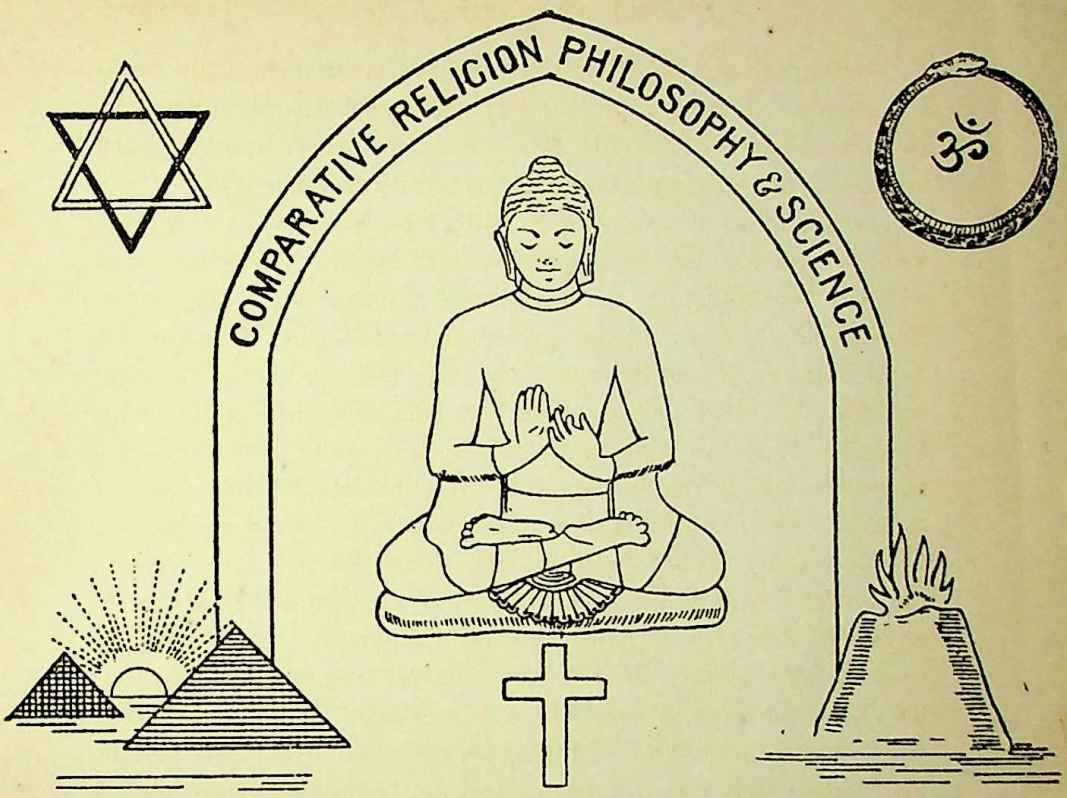

THE SCIENCE OF PEACE.[1]

V. The Bodies.

WHEN we study the thought of antiquity we are inevitably struck with the difference of the standpoint from which every thing is surveyed. The viewpoint of the ancient thinkers is at the opposite pole from that occupied by the modern. The scientific thinker of to-day examines objects, collects facts, groups them together, frames a hypothesis by careful study of his groupings, seeks new facts for its testing, and thus finally establishes a principle which underlies and synthesises the group. Thus he climbs upwards through biology and physiology to psychology, and studies consciousness as revealed through matter. He reaches unity through the study of diversity, and not unworthily to him may be applied Plato's saying that he who sees the One in the Many is as a God.

[1] These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

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In antiquity, the thinker started from the other end, beginning with the One and tracing its multiplication outwards. He worked from generals to particulars, not from particulars to generals. He built his knowledge of nature downwards, from metaphysics to physics, by deduction not induction, and he saw in 'facts' only the manifestations of 'principles.'

We are going now to follow the ancient way.

Every atom is the Self united with the Not-Self, working in the Not-Self. This is true of every universe, and the 'must be' of any particular universe depends on the particular kind of time, space and motion imposed on that universe by its Logos.

What is an atom metaphysically ? We have hitherto merely spoken of an appropriation of matter by the Self, of a 'film' of matter, of an 'envelope.' We speak sometimes of a fragment of consciousness enveloped in a film of matter. But consciousness is not a material thing, and how can the immaterial be enveloped in material ? We are using a physical phrase in a region of metaphysical concepts, and it is therefore no wonder that our language is inaccurate. We must enquire what matter is from the standpoint of metaphysic.

Thus regarded, matter is extension and limitation, *per se* abstract extension and limitation. These concreted with an addition will appear as atoms. Matter *per se*, the Root of Matter, as it is called in the East, is first nothing more than these. The Universal Self thinks Space and Time as conditions for manifestation, and extension and limitation, the Root of Matter, come into being by that thought. Into that thought He enters, breathes into it is the ancient phrase, and that breath gives it motion. Extension, limitation, motion, these are the Root of Matter, the bases of all universes; when these are concreted, when the Root flowers, we have inertia, rhythm, mobility, the essentials of all concrete matter, the guṇas, qualities of matter, called by the Hinḍūs ṭamas, saṭṭva, rajas. This concrete matter with which Solar Logoi work, is the bubbles caused by the breath, the life of the Logos, in the koilon of later theosophical investigation.

As, metaphysically, Root-Matter is extension, limitation and motion, so, when we come into the region of concrete manifestation, and study a solar system, we find a physical reflexion of the

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metaphysical truths. Root-Matter is the Self-limitation of the Universal Self. Matter, as we know it, is the Self-limitation of the Oversoul of our system, of our Solar Logos. It has no separate, independent existence; His Self-limitations give it being, as He enters into it; when He withdraws Himself, by ceasing to think limitations, it will vanish; without Him it is naught.

When He begins the building of His system and shapes its higher atoms, we can see nothing of His working, though analogy and calculation suggest that the Āḍi atoms are the bubbles in the space of our universe. Nor may we ken aught of the working on the next plane, the Anupāḍaka—these being, to us as yet, the unmanifested part of our system, the planes of the Logoi. When the building of the third—first manifested—plane begins, the first thing is not a film, an envelope, an atom; it is a ṭanmāṭra, a "measure of That," a thought-limit set by the Logos. Then His thought lays down the lines along which within this limit His force may play, the ṭaṭṭva; these are the 'airy nothings' which form the atom of the Ākāshic or Nirvāṇic world, and of each world downwards. Within this measure, along these lines, play the bubbles of His force—drawn from the Āḍi through the Anupāḍaka worlds—and their ceaseless motion of inconceivable rapidity traces the apparent wall or surface of the Ākāshic and, in turn, of every lower atom—apparent, because it represents only the limits of the expansion as conditioned by the lines of His force. An atom, then, physically, however subtle or however gross—the concrete atoms of a system—is a fragment of the life of the Logos, limited by His thought, shaped by the play of His force along lines thought by Him. Otherwise put, it is a thought-form of the Logos.

How perfectly this idea of an atom—equally true of each of the five fundamental atoms found in our manifested system and of the two above these—fits and grows out of the basic truths already reached! (1) The ṭanmāṭra belongs to extension, it is a measured space, and it gives to the atom a *size*; the thought of the Logos in relation to Space gives size. (2) The thought of the Logos in relation to Time gives to the atom a *duration*, its essence or 'thatness' (ṭaṭṭva), the duration throughout the life of the system, during which its essence, or characteristic quality, remains unchanged. (3) The thought of the Logos in relation to motion gives to the

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atom its *mobility*. Thus by deduction we find that the atom has the three necessary qualities of Size, Duration and Mobility, reflexions of Space, Time and Motion. We are in more familiar regions of thought when we translate Size into Resistance or Stability, the inertia of matter, the Samskṛṭ Ṭamas. Mobility remains Mobility, the tendency to move, the Saṁskṛṭ Rajas. Duration imposed on motion gives vibration, Rhythm, the Samskṛṭ Saṭṭva, the essence, as it may well be called, for according to the rhythm of an atom is its nature.

These are the fundamental attributes of the Not-Self, as of each of its atoms, the atoms each reflecting the triple characteristics of the Not-Self, as the Jīvāṭmā reflects the triple characteristics of the Self. Nor can it be surprising to find, when we look at a system as a thought of a Logos, and therefore orderly in all its details, that the three qualities in the Jīvāṭmā respond perfectly to the three qualities of the atom, each to each, even as the trinity of the Self is reflected in the Not-Self. For the cognition of the Jīvāṭmā, the Spirit, finds its answer and instrument in the rhythm which makes the atom cognisable, giving to each its difference from others. The Activity of the Spirit finds its answer and its instrument in the mobility of the atom. The Will of the Spirit finds its answer and instrument in the inertia of the atom. From these correspondences we may deduce the practical lesson that combinations of atoms in which Saṭṭva dominates will best serve Cognition; those in which Rajas dominates will best serve Activity; those in which Ṭamas dominates will best serve Will. We shall return to this in dealing with combinations.

We may find other English words to express these three qualities of matter, and thus approach the facts set forth by western science.

Inertia, related to size and connoting resistance, may be otherwise expressed as Mass. This implies form, limitation, and may serve as a useful equivalent tentatively.

Mobility implies Action, and every movement possible by a mass in space is its karma. Karma is not only the particular result of a particular action, but all actions, or movements, imposed on an atom by its fundamental attribute of mobility. Hence is karma eternal, including all possibilities of action everywhere.

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Rhythm is equivalent to vibration, to regularised mobility, and to this is due, as just said, the qualities which distinguish one thing from another. And see, it is said: "All comes from vibration, is built up by vibration, is destroyed by vibration."

Science in investigating sense-organs and sensations finds that all are questions of vibrations. We see by the group of vibrations we call light, from red to violet, the vibrations below the red and above the violet leaving us in darkness. We hear by another group, and vibrations which are longer or shorter than those which form this group do not appear in consciousness as sound. Truly did ancient science declare that matter was cognisable through rhythm. That which modern science has discovered slowly and painfully by the observation of facts, ancient science deduced by the exercise of the Pure Reason on principles.

Again, Mobility is related to Being, to the consciousness of existence. Consciousness becomes Self-consciousness by changes, nay awakens to awareness of existence, to Am-ness, by changes. Consciousness of existence and mobility go hand in hand. Naturalists tell us that wild animals efface themselves by remaining motionless. If they wish to vanish from the consciousness of an enemy, to become to him non-existent, they remain utterly still. The first thing a young animal learns from its mother is not to move in the presence of danger. When an enemy appears they lie still. Even the trained observer finds that he does not see many things because they are motionless. By the absence of motion they disappear from the consciousness of the observer, lose their being for him. This exactness of detailed working out shows how life works by law, how form follows life, and tells us how luminous is metaphysic when used to explain the physical facts discovered by science.

In every individual atom are the possibilities of response to every change of consciousness in the Jīvātmā. When the atom begins its course all its potentialities are latent; when it completes its course all its powers are patent.

Hence, in *The Secret Doctrine*, God and atom are used as equivalents, for all things active in the God are latent in the atom. Hence it is written in the *Bhagavaḍ Gīṭā*: "Without sense-organs enjoying sense-objects," for the atom perfected responds to all

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sensations, and sense-organs are only temporary means to an end. Evolution is the bringing out into actuality of all the possibilities of the divine atom, the Self-atom. It is the working out of all the involved potentialities, for as the atoms of every plane are formed from recombinations of the constituents of the atoms of the previous plane, and these have been through the experiences of all planes above, thus involving all qualities, so in the upward arc are all these qualities unfolded, and garments of the lower planes are cast aside when all their qualities have been assimilated by the higher.

We may now pass to combinations of atoms, for atoms will be attracted to each other, since the Self within one will seek to unite with the Self within another, attraction not being due to mass but to life. When two atoms unite, the twain will act as a unit, and such duads, again, uniting with others, will act as units, and thus will arise many combinations, more or less complicated, forming a world, or plane, each fundamental type of atom forming its own set of combinations, and hence its own world, or plane, five in all, from that of the ākāsha downwards to the earth-world. One type of atom never unites with another type, and hence the combinations remain apart, and the worlds intermingle with and interpenetrate each other, yet never unite. These combinations are geometrical and assume characteristic forms governed by number, as Pythagoras taught. The student who would assure himself that the principles of number and geometrical form govern combinations of atoms may study the diagrams and pictures of chemical atoms and their disassociations in *Occult Chemistry*, and learn therefrom how metaphysical truths manifest themselves as concrete facts.

How shall varieties of combinations arise from the unions of similar atoms, each of which possesses equally inertia, mobility and rhythm? By the neutralisation of any two qualities by the opposite qualities in adjacent atoms, and the consequent setting free of the third in both for outward manifestation. Thus if the inertia and mobility in one atom are, in the combination, opposed, neutralised, by the mobility and inertia in another atom, the rhythm in each is alone manifest, and the combination is called rhythmic or harmonious (sāttvic). The principle is familiar to

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every scientific student in dealing with electricity and magnetism; *i.e.*, a magnet shows positive and negative magnetism at the poles and is neutral in the middle. The isomeric compounds of organic chemistry, again, show how qualities depend on the arrangement of similar chemical atoms.

Thus all combinations of atoms may be classed under one or other of the three qualities of matter, as inert, mobile and rhythmic (tāmasic, rājasic, sāṭṭvic). The application of this in daily life, like the application of all true principles, increases the power of the Self over the Not-Self, of intelligence over non-intelligence. Thus, in the East, food-stuffs have been classified, so that a man may use such food as will build up his body to the purposes for which he needs it.

1. The inert will make the body resistant, enduring, ponderous, difficult to move—in excess slothful.

2. The mobile, or stimulating, will make the body active, strong—in excess restless, irritable.

3. The rhythmic will make the body balanced, quiet, sensitive, regular, harmonious.

Combinations lead us naturally to the question of the successive bodies into which they enter; bodies are built up of atoms, each of which is pursuing its own evolution, and yet which subserve the unfolding of the Spirits of higher grades which utilise these bodies for their own purposes. These in their turn subserve yet loftier evolutions, and so on in a series that human imagination cannot sum.

Here, again, light is thrown on astrological science, and we see why certain planets should 'rule' certain organs of human bodies, since all form a series of correspondences, and the Heavenly Man and the earthly man cannot be disjoined. They err who consider that Astrology is visionary; it is one of the keys to Nature's secrets, however fragmentary it may be to-day. That the Planetary Logoi, themselves organs in the body of the Solar Logos, should in turn 'govern,' be related to, the corresponding organs in human bodies is not fantastic but inevitable.

These numerous bodies form parts of one another, and interpenetrate one another, held together in some way which is analogous to that in which our bodies are held together and in which

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our blood, our life-fluid, is the habitat for countless living creatures. We are similarly in the life-fluid of the Sun, circulating in His body, the solar system.

As organs are differentiated for the purpose of definition, as we have seen, on the path of forthgoing, so also are they integrated on the path of return, the one becoming many here also, in the sinking into grosser matter, the many becoming one in the ascent into subtler. The five senses of the physical plane begin interchanging functions on the astral, and unify on the mental; even on the physical plane organs, under the pressure of need, interchange functions; thus are the powers of the Jīvātmā unfolded, and matter becomes his more and more plastic instrument. We may speculate that on the seventh round of this fourth chain, our humanity's seventh race will no longer need a variety of separate organs, but will accomplish, with a simple physical sheathing, a millionfold more than we can accomplish with our complicated physical machinery. That complexity is a sign of our imperfection, not of our completeness. At the end, one atom will serve the unfolded Jīvātmā, which once needed uncounted myriads for its incomplete expression.

ANNIE BESANT.

[VI will be entitled "The Answer."]

HIDDEN JOYS.

Pleasures lie thickest where no pleasures seem;
There's not a leaf that falls upon the ground
But holds some joy, of silence or of sound,
Some sprite begotten of a summer dream.
The very meanest things are made supreme
With innate ecstasy. No grain of sand
But moves a bright and million-peopled land,
And hath its Eden, and its Eves, I deem.
For Love, though blind himself, a curious eye
Hath lent me to behold the hearts of things,
And touched mine ear with power. Thus far or nigh
Minute or mighty, fixed, or free with wings,
Delight from many a nameless covert sly
Peeps sparkling, and in tones familiar sings.

LAMAN BLANCHARD.

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TUKĀRĀM'S ABHAṄGAS.

Selections.

(*Continued from p.* 454.)

176. The reciters of the Veḍas know not what they import; the rest are not allowed to read them. Viṭṭhoba's name is so easy to repeat: it enables all to cross the ocean of life together. Even the well-versed cannot completely practise Ṭanṭra worship: they blunder in Manṭras or in time, while the rest are fools. Tukā says: The law of directions and prohibitions has ceased to operate. That path has become obliterated.

177. Enjoyment in obedience to Law is tantamount to renunciation of objects. The material point in religious practices is to make your heart a perpetual Temple for God to live in, now and for ever. Excess in observances is wrong. False logic only leads by bye-paths. Tukā says: Faith makes God show mercy.

178. Such earthly flowers suffice not for His true worship. Let us tread the paths of Vaikuntha—the store-house of all. Why should we delude the poor with perishing things from here? Tukā says: My dear Vaiṣhṇavas, who flock to us.

180. Voice forth the Right with open eyes. Why mince matters? To eat the dust is to ask the people to spit at you. No compromise. Is there one stronger than you that can this Fire consume? Tukā says: The valiant takes the field, the coward mutters to himself.

181. Thank God, He made me a Kunbi, hypocrisy else had crushed me to death; thanks, well done, I seize God's feet. A little learning if I had, it would have marred me quite; Saint's service I should have missed, an out-and-out robbery of life for nothing. Pride would have swelled me and paved the way to Yama. Greatness and Pride, says Tukā, are but Hell's Procuresses.

183. Have mercy on me, O Lord, and show the Truth, "How merciful art Thou"—such fame rings through the world. Thy very look will make Death shrink from the sight at once. Tukā says: Take me under the folds of Thy garment.

184. Eternal Friendship wouldst thou forsake? Forsake it, and Thy honor will be forfeit; though I be damned, wouldst Thou covet my trust and betray him who in faith confided in Thee?

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Tukā says: Does not this thought, O Generous One, weigh with Thee?

188. Wouldst thou be God? Keep company with Him. Wouldst thou fall? Follow the world. The two paths diverge—each has its goal. He who seeks it shall attain it. One can but point. One cannot force, each must follow the path he chooses. Choice needs strength, while advice, says Tukā, may prove a seed.

192. Some are marred by ignorance, some are with knowledge drunk. The mute's lips are sealed; the loquacious are fools. Both are in straits, a large well this side, a deep shaft on the other. Tukā says: Our sins cast darkness on Thy path.

193. I call myself Thy slave, and herein lies my hope. I know not the secret, the way to serve Thee. Do Thou Thy will. I only babble with my lips, a big empty vessel without faith. Tukā says: I know well how to make a show.

198. I was not on my guard; I missed my weal; God's name I forgot, while the world's affairs grew large. The flood unreal drifted me away, but, says Tukā, I found a craft, and it was Faith.

199. If the smell of food satisfied hunger, why should food be cooked at each home? If the sight of water satisfied thirst, why need you fill your reservoirs? A mere look at a shade affords no relief, you must go and sit underneath it. Mind you each his interest, think and repeat Rāma's name, sing yourself and listen, but more; arm yourself with Faith, says Tukā, Faith alone will save you. Of what avail are the tricks of learning?

204. Who calls the oppressed and the grieved his own, in him you find a Saint. God loves to dwell with him. A Sage's heart you find like a lump of butter, all soft through and through. He holds to his heart whom others spurn. He bears the same love to his slaves as the love he bears to his son. What more is there to say? Tukā says: Verily he is God on earth.

205. We do His service but to spread His glory. Of what else can we sing here? The test of loyalty is glory spread. Tukā says: The Bhakṭa proves on earth an ornament of God.

217. He is a true Vaiṣhṇava whose love finds its centre in God. To him all other things are naught, health, wealth, and men are straw. Calamity may overtake him, yet finds him true in word, in deed, Tukā says, however low may be his caste.

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219. If God befriends, the whole world befriends. All find it so, yet fondly vex themselves. Whom God protects, Fire cannot harm, Tukā says, even as Hari exerted His power to save Prahlāḍa.

222. Kṛṣhṇa is my mother, Kṛṣhṇa is my father, my sister, brother and uncle too; Kṛṣhṇa is my Guru, Kṛṣhṇa is my raft to take me across the sea of this world. Kṛṣhṇa is my mind, Kṛṣhṇa is my friend, my relation and patron too. Tukā says: Kṛṣhṇa is my comfort, to part from Him will wring my soul.

224. I go to Kāshī, my cows, buffalo, ponies I bestow, I go for good, rest assured. Open not my stores; you may live on chaff and straw. If a beggar comes, pursue him with a staff. If you feast a Brāhmaṇa, you will be cutting my throat. Curd's milk you may use, but store for me butter and ghee. But no, I do not wish my children and the sluts should leave me naked stark. Tukā says: The wretch speaks out his heart for once.

225. I have tucked up the ends of the Dhoṭar and fought with Death a hard fight; I have laid a footpath over the world-main. Come all, ye small and great, of lowly caste and women too, and do not hesitate, stop not to think, come gay, busy, and idle, name-utterers and penance-givers, crowd all, breast-works have I thrown up for seekers and the saved; a seal for all I bear; on this world below I am come, says Tukā, a bearer of God's name.

226. From our Home of Vaikuntha, we came on purpose here to prove true in faith what the Ṛṣhis of yore foretold. We will sweep the paths of Saints; the world has taken to bye-paths. Of the feast those Saints enjoyed, we will gladly eat the crumbs. None understands the Purāṇas; word-lore has made a sad havoc. Greedy appetite has leapt over the rules laid down by discipline. Strike we Faith's sonorous drum, let Kali shake through all his limbs; God's victory let us proclaim, with exulting joy and love.

227. Slaves of the Almighty, how strong we have become; we have spurned the world, have subdued the six passions. Health, wealth and people we deem light as straw, Tukā says, and now we dwell on heights above Mukṭi.

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235. What we seek thou hast not; why art thou afraid, Pāndurańg? Think well. Thou knowest it. Content we are to take thy name. Thy rich treasures, Ṛḍḍhis and Siḍḍhis, weigh light in our eyes. Our bhakṭi is heavier far, Tukā says: we shall walk on foot to Vaikuntha and taste eternal bliss secure.

236. I do not crave Thy Brahma-jñāna; Thy lovely Saguṇa form is enough. Why laggest Thou, O Savior of the fallen? Thou hast forgot Thy given word; I have burnt my Samsāra and sat in the open. Thou takest it lightly. Thou heedest it not. Tukā says: Be not angry; rise, give me a close embrace.

237. The lotus knows not its honey sweet, it is the bee that knows its taste; Thou knowest not the charm Thy name possesses, we Bhakṭās feel it, full of love. The cow eats grass which gives the calf the milk it likes, but which the cow is destined never to taste. The pearl, says Tukā, borne by shell, once reft, the mother never sees.

247. Why pitiest Thou not my state, O Thou who art so near at heart? O Nārāyaṇa, O cruel one, O Nārāyaṇa, my sorrrow wild, my heart's laments, Thou deemest light. Why has my heart not found its rest? Why do my senses run so wild? Why art Thou wrathful? Tukā asks; my sins are not run out, I fear.

249. To sing Thy greatness I lack words, Thy Excellence in sooth cannot be described. This corporeal frame of old I have laid at Thy feet. What more can I wave round Thy head and offer Thee? My faith is weak—I cannot serve Thee well. My life too I cannot offer, for it is Thine. Nothing I see is mine that I can offer to Thee, Infinite. Tukā says: I see no way to repay Thy obligations.

250. It pleases me not. I seek not this honor. The people will not be let. What can I do? These ministrations set the body on fire. This savory food is poison indeed. I cannot bear when people praise my greatness. Deeply it vexes me. Tell me some art to reach Thee by. To flounder in this mirage long I do not wish. Says Tukā now: O snatch me from the burning flames.

(To be continued.)

V. M. Mahājani.

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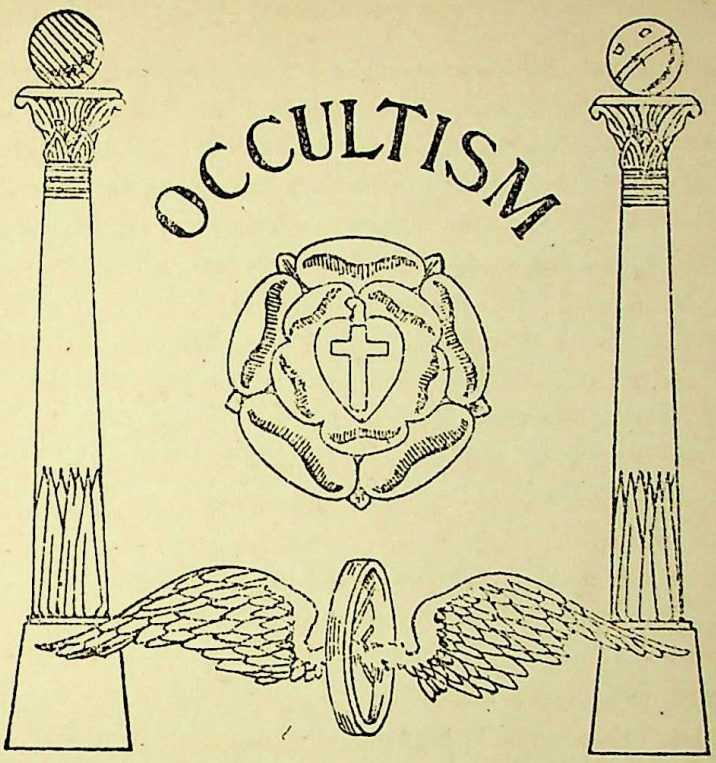

THE VOICE OF THE SILENCE.

Notes on The Preface.

(*Concluded from p.* 598.)

THE Great White Brotherhood is an organisation unlike any other in the world, and for that reason it has often been misunderstood. It has sometimes been described as the Himālayan or the Tibetan Brotherhood, and the idea has been conveyed of a body of Indian ascetics residing together in a monastery in some inaccessible mountain fastness. Perhaps this has arisen largely from the knowledge of the fact that the two Brothers principally concerned in the foundation and work of the Theosophical Society happen at the moment to be living in Tibet and to be wearing Indian bodies.

To comprehend the facts of the case it may be better to approach its consideration from another point of view. Most Theosophists are familiar with the thought of the Four Stages of the Path, and are aware that a man who has passed through them and attained to the level of the Asekha has achieved the task

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set before humanity during this chain-period, and is consequently free from the necessity of reincarnation. Before him then open seven ways, among which he must choose. Most of them take him away from this earth into wider spheres of activity probably connected with the solar system as a whole, so that the great majority of those members of our humanity who have already reached the goal have passed entirely out of our ken. A limited number are still working directly for us as Nirmāṇakāyas; a still more limited number remain in even closer touch with us in order to fill certain offices and to do certain work necessary for our evolution, and it is to these latter that the names of 'The Great White Brotherhood' and 'The Occult Hierarchy' have sometimes been given.

They are, then, a very small number of highly advanced men, belonging not to any one nation but to the world as a whole. On the physical plane They do not live together, though They are of course in continual communication on higher planes. Since They are beyond the necessity of rebirth, when one body wears out They can choose another wherever it may be most convenient for the work that They wish to do, so that we need not attach any special importance to the nationality of the bodies which They happen to be wearing at any particular time. Just now several of those bodies are Indian, one is Tibetan, one is Chinese, two at least are English, one is Italian, one Hungarian and one Syrian, while one was born in the island of Cyprus. As I have said, the nationality of these bodies is not a matter of importance, but I mention these in order to show that it would be a mistake to think of the ruling Hierarchy as belonging exclusively to one race.

Reverence restrains us from speaking of the great Head of this Hierarchy, in Whose hands is the fate of the continents; but under Him are various Heads of Departments, the broad outlines of whose work are more within our comprehension than His would be. Though the details are far beyond us, we can form some slight idea of what must be the manifold responsibilities and activities of the Manu of a Root-race; and perhaps we can to some extent image to ourselves the duties of Him who is Minister of Religion in this world-kingdom—who sends forth religion after religion, suiting each to the needs of a particular type of people,

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and to the period of the world's history in which it is launched—sometimes deputing one of His subordinates to found it, sometimes even incarnating Himself for that purpose, as He may see fit. The present holder of that high office is the Lord Maitreya, whom Western people call the Christ—who took the body of the disciple Jesus during the last three years of its life on the physical plane; and those who know tell us that it may not be very long before He descends among us once again to found another faith. Any one whose mind is broad enough to grasp the splendid reality will see instantly how worse than futile it is to set one religion up in one's mind as in opposition to another, to try to convert any person from one to another, or to compare depreciatingly the Founder of one with the Founder of another. In the latter case, indeed, it is especially ridiculous, because the two Founders are either two pupils of the same school or two incarnations of the same person, and so are entirely in accord as to principles, though they may for the time be putting forward different aspects of the truth to suit the needs of those to whom they speak. The teaching is fundamentally always the same, but its presentation may vary widely, and to a certain extent this is true in occultism as well as in outer religion.

Madame Blavatsky indeed tells us in this preface that if the systems of instruction differ on this side of the Himālayas in the esoteric schools, on the other side they are all the same. We must emphasise here the word esoteric, for we know that in the exoteric religion the corruptions and evil magical practices are rather worse on the other side of the mountains than on this. We may perhaps even understand the expression "beyond the Himālayas" rather in a symbolical than in a strictly geographical sense, and may suppose that it is in the schools owing allegiance to our Masters that "the teaching does not differ". This is very true in a certain sense—the most important of all senses; but capable of misleading the reader if not carefully explained. The sense in which all are the same is that all recognise the virtuous life as the only path leading to occult development, and the conquest of desire as the only way of getting rid of it. There are schools of occult knowledge which hold that the virtuous life imposes unnecessary limitations. They teach certain forms of psychic development, but

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they care nothing for the use which their pupils may afterwards make of the information given to them. There are others who hold that desire of all sorts should be indulged to the utmost, in order that through satiety indifference may be attained. But no school holding either of these doctrines is under the direction of the Great White Brotherhood; in every establishment even remotely connected with it, purity of life and nobleness of aim are indispensable pre-requisites.

To attain psychic development is to enable the Ego to utilise to a greater or less extent some of his higher vehicles. There are a number of ways in which this result can be obtained, but they all fall under two heads: (*a*) the system of strengthening the Ego, so that he may operate upon the vehicles from above; (*b*) the system of working upon the vehicles from below. The latter plan is out of all proportion easier than the former, but its results are never so clear or so certain, and what is gained is won for this life only. A rough analogy may be drawn from the art of riding. If a man who cannot ride has a lively and unmanageable horse, it is conceivable that by the administration of some drug he might so weaken the animal and deaden its faculties, that with only a little practice he might learn to hold himself on its back; but of course that would not be good for the horse, nor would it enable the man to ride any other animal than this which he had drugged. To learn to ride properly would cost him very much more trouble, but when he had acquired the art it would be a permanent possession, and would enable him to ride any horse without injury to the animal.

In much the same way, by the use of drugs or by various forms of self-hypnotisation a man may so far inhibit the functions of the physical body that he may to some extent be able to utilise those of the astral, and in that way he may gain certain psychic powers. Such a plan however is distinctly bad for the vehicles, and it does not develop in the Ego the power to control the quite different set of vehicles which he will have in his next incarnation. What is obtained by this lower method, therefore, is not a permanent possession, but lasts for this life only. whereas if the man is willing to undertake the far more serious task of strengthening the Ego so that he may train the vehicles,

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the power acquired will last through all the lives that are to come. The lower method makes the medium and what we commonly call the untrained psychic, though it carries people further along both these lines than any specimens that we are accustomed to see in the West; the higher method makes the carefully-trained clairvoyant, who knows exactly what he is doing and has his powers always available. The labor required to attain the permanent power is enormously greater and very much more prolonged, but it is the only method adopted in any school of training which is recognised by the White Lodge. Here then is another sense in which "the methods are all the same."

It must not, however, be supposed that differences of temperament are ignored, and that all pupils are forced into the same mould. Though all must in the end gain the same knowledge and the same powers, some move most readily along the line of knowledge, others along that of devotion, and yet others along that of action. Since there are seven great Planetary Logoi, and men come forth through each of Them, it is evident that there must be seven great primary types of men, and that each type must again be subdivided into seven, according to the preponderating secondary influences. (See the table in *The Secret Doctrine*, iii., 483.) For each of these types and sub-types the way of Occultism is different in certain important details, even though the general outline be the same, for those who work under the Great Brotherhood are far too wise to ignore fundamental differences. It has happened to me to enter into confidental relations with several of those who are happy enough to come under the direct training of the Masters, and to hear something of their inner life; and nothing has struck me more than the radical differences of method employed, even by the same Master, in dealing with the various types of pupils. None need fear that in the course of occult training he will lose his individuality. The Path cannot be without its difficulties, for it is an endeavor to compress into a few short lives the evolution which for the majority of mankind will occupy uncounted æons; but it will assuredly be made as easy for him as it can be. He himself must raise the weight, he himself must develop strength for the ascent, but at least he will be shown how to do it with the minimum of strain, he will be conducted by what is for him the

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shortest path, so we must not misunderstand the saying that the methods do not differ.

The next paragraph in the preface happens to contain two of the trifling inaccuracies to which I referred last month. Our author mentions "the great mystic work called *Paramārṭha*, supposed to have been delivered to Nāgārjuna by the Nāgas." Nāgārjuna's great book was not called Paramārṭha, but *Prajña Paramitā*, (the Wisdom which brings to the Further Shore); but it is very true that the subject treated in that book is the Paramārṭha Saṭya, that consciousness of the sage which vanquishes illusion. Nāgārjuna, as already mentioned, was one of the three great Buḍḍhist teachers of the earlier centuries of the Christian era; he is supposed to have died 180 A. D. He is now known to Theosophists under the name of the Master K. H. Exoteric writers sometimes describe Āryāsaṅga as his rival, but, knowing as we do their intimate relation in an earlier birth in Greece, and now again in this present life, we see at once that this cannot have been so. It is quite possible that, after their death, their pupils may have tried to set up the teaching of one against that of the other, as pupils in their undiscriminating zeal so often do; but that they themselves were in perfect accord is shown by the fact that Āryāsaṅga treasured much of Nāgārjuna's work and copied it into his book of extracts for the use of his disciples.

It is not, however, certain that the *Prajña Paramitā* was the work of Nāgārjuna, for the legend seems to be to the effect that the book was delivered to him by the Nāgas or serpents. Madame Blavatsky interprets this as a name given to the ancient Initiates, and that may well be so, though there is another very interesting possibility. I have found that the name of Nāgas or serpents was given by the Āryans to one of the great tribes or clans of the Toltec sub-race of the Atlanteans, because they carried before them as a standard when going into battle a golden snake coiled round a staff. This may well have been some totem or tribal symbol, or perhaps merely the crest of a great family. This tribe or family must have taken a prominent part in the original Atlantean colonisation of India and the lands which then existed to the south-east of it. We find the Nāgas mentioned as among the original inhabitants of Ceylon found when Vijaya and his com-

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panions landed there. So a possible interpretation of this legend might be that Nāgārjuna received this book from an earlier race —in other words, that it is an Atlantean scripture; and if, as has been suspected, certain of the Upaniṣhaṭs came from the same source, there would be little reason to wonder at the identity of teaching to which Madame Blavatsky refers on the same page.

The *Jñāneshwarī* (transliterated Dnyaneshwari in the first edition) is not a Samskṛṭ work, but was written in Mahrāṭhi in the thirteenth century of our era.

On page vii we find a reference to the Yogāchārya (or more accurately Yogāchāra) school of the Mahāyāna. I have already mentioned the attempt made by Āryāsaṅga, but a few words should perhaps be said as to the vexed question of the Yānas. The Buḍḍhist Church presents itself to us to-day in two great divisions, the Northern and the Southern. The former includes China, Japan and Tibet; the latter reigns in Ceylon, Siam, Burma and Cambodia. It is usually stated that the Northern Church adopts the Mahāyāna and the Southern Church the Hīnayāna, but whether even this much may be safely said depends upon the shade of meaning which we attach to a much-disputed word. Yāna means vehicle, and it is agreed that it is to be applied to the Ḍhamma or Law as the vessel which conveys us across the sea of life to Nirvāṇa, but there are at least five theories as to the exact sense in which it is to be taken.

1. That it refers simply to the language in which the Law is written, the Greater Vehicle being by this hypothesis Samskṛṭ, and the Lesser Vehicle Pāli—a theory which seems to me untenable.

2. Hīna may apparently be taken as signifying mean or easy, as well as small. One interpretation therefore considers the Hīnayāna as the meaner or easier road to liberation—the irreducible minimum of knowledge and conduct required to attain it, while the Mahāyāna is the fuller and more philosophical doctrine which includes much additional knowledge about higher realms of nature. Needless to say, this interpretation comes from a Māhayāna source!

3. That Buḍḍhism, in its unfailing courtesy towards other religions, accepts them all as ways of liberation, though it regards the method taught by its Founder as offering the shortest and surest route. According to this view, Buḍḍhism is the Mahāyāna,

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and the Hīnayāna includes Brāhmanism, Zoroastrianism, Jainism and any other religions which were existing at the time when the definition was formulated.

4. That the two doctrines are simply two stages of one doctrine—the Hīnayāna for the Shrāvakas or hearers, and the Mahāyāna for more advanced students.

5. That the word Yāna is to be understood not exactly in its primary sense of 'vehicle,' but rather in a secondary sense nearly equivalent to the English word 'career.' According to this interpretation the Mahāyāna puts before a man the 'grand career' of becoming a Boḍhisaṭṭva and devoting himself to the welfare of the world, while the Hīnayāna shows him only the 'smaller career' of so living as to attain Nirvāṇa for himself. The reader should refer to a learned article on this subject by Dr. Schrāder which appeared in our issue for last month.

Madame Blavatsky devotes a couple of pages to the question of the various forms of writing adopted in the Himālayan monasteries. In Europe and America the Roman alphabet is so widely spread, so almost universally employed, that it is perhaps well, for the sake of our western readers, to explain that in the East a very different condition of affairs prevails. Each of the numerous Oriental languages—Tamil, Telugu, Sinhalese, Malayālam, Hinḍī, Gujarāṭi, Cānarese, Beṅgāli, Burmese, Nepālese, Tibetan, Siamese, and many others—has its own alphabet and method of writing, and a writer in one of them, when quoting a foreign language, expresses that language in his own characters, just as an English writer, if he had to quote a German or Russian sentence, would probably write it not in German or Russian type, but in Roman. So that in dealing with an oriental manuscript we have always two points to consider—the language and the script, and these two are by no means always the same. If I take up a palm-leaf book in Ceylon, it is almost certain to be written in the beautiful Sinhalese script, but it does not at all follow that it is in the Sinhalese *language*. It is quite as likely to be in Pāli, Samskṛṭ or Elu. The same is true of any of the other scripts. So that when Madame Blavatsky says that the Precepts are sometimes written in Tibetan, she may very likely mean only in Tibetan characters, and not necessarily in the Tibetan language. I have

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not seen any instances of the curious cryptographs which she describes, in which colors and animals are made to represent letters. She speaks in the same paragraph of the thirty simple letters of the Tibetan alphabet. These are universally recognised, but it is not clear what is meant by the reference a little later to thirty-three simple letters, since if she takes them without the four vowels there are but thirty, while if the vowels are included we should of course have not thirty-three but thirty-four. As to the compound letters, their number may be variously stated; a grammar which is before me gives over a hundred, but probably Madame Blavatsky refers only to those in general use.

I remember an interesting illustration of her statement as to one of the Chinese modes of writing. When I was in Ceylon there came one day to visit us two Buḍḍhist monks from the interior of China—men who could speak no language with which any of us were acquainted. But fortunately we had some young Japanese students staying with us, in pursuance of Colonel Olcott's splendid scheme that each Church, the Northern and the Southern, should send some of its neophytes to learn the ways and the teaching of the other. These young men could not understand a word of what these Chinese monks said, but they were able to exchange ideas with them by means of writing. The written symbols meant the same to them, though they called them by quite different names, just as a Frenchman and an Englishman would each perfectly understand a line of figures, although one would call them 'un, deux, trois,' and the other 'one, two, three'. The same is true of notes of music. So I had a very curious and interesting interview with these monks, at which every question which I put was first translated into Sinhalese by one of our members, so that the Japanese student might understand it; then the latter wrote it down with a paint-brush in the form of writing common to Chinese and Japanese; the Chinese monk read it and wrote his reply in the same character, which the Japanese student then translated into Sinhalese, and our member into English. Under these circumstances conversation was slow and a little uncertain, but still it was a very interesting experience.

C. W. Leadbeater.

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THE CADUCEUS IN AMERICA.

A Study in the Lesser Mysteries.

(*Concluded from p.* 604).

THE child is afterwards ceremonially touched with water, 'cleansed and prepared for its future life thereby,' also with a bunch of grass; then he is anointed ceremonially, and painted with red paint, the color of the "vigor of life, the power of the touch of the Sun".

He is then marked on the forehead and face with the symbol of Tiráwa traced in blue paint. This is considered a very sacred act. The symbol or "caste-mark" consists of a semi-circle or crescent, with a centre line, making a form like the Greek "E," but with the lines proceeding downwards, thus "ㅠ". This hieroglyph may well be taken to mean exoterically the dome of the sky with the influence of the powers pouring downwards, and it was explained that the "middle line, from the middle of the the forehead down the ridge of the nose, is the breath of Tiráwa. It descends from the zenith, passing down the nose to the heart, giving life to the child." But it is quite likely that there was a deeper or more philosophical meaning to this sign, which shows a similarity to the so-called "trident" of the Vaiṣhṇavas, one of the most usual "caste-marks" of India. The mark, with the downy white feather now fixed on the head of the little child, appears to be the badge or sign of initiation. An explanation by the Kúrahus is:

> "There is a group of stars which forms a circle. (Corona Borealis). This is a circle of chiefs. Tiráwa placed them there and directed them to paint their faces with the same lines, and all who are to be leaders must be so painted. From this circle came a Society called 'Raristesharu'. The members of the Society are chiefs, and these men are permitted by the star chiefs to paint their faces with the blue lines, and to wear the downy feather on the head. The members do not dance and sing, they talk quietly and try to be like the stars."

The foregoing gives distinct hints of another connexion with Hinḍū traditions, which place the Saptarṣhis, the seven primitive Ṛṣhis or Hierarchies of Ḍhyan Chohans, as Regents of a northern constellation, Ursa Major. (See *S. D.* II. 332, 580 and 668; also an article in vol. xxvii of the *Theosophical Review*, on the "Wise Men" of the Chilkat tribe of Indians, and their mysterious

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"Guides" in the North). It is interesting to notice that another constellation is regarded both by the American Indians and the Hinḍūs as having a guiding influence upon man, namely the Pleiades, which according to the *S. D.* i. 712, "have a very occult meaning in the Hinḍū Esoteric Philosophy, and are connected with *Sound* and other mystic principles in Nature".

It is stated that during the course of the Hako ceremony, "when the Pleiades appear, a special song is sung to remind the people that Tiráwa has appointed the stars to guide their steps. It is very old and belongs to the time when this ceremony was being made." A story given with reference to this, runs as follows:

"A man set out on a journey. He travelled far and then he thought he would return to his own country, so he turned about. He travelled long, yet at night was always in the same place. He lay down and slept, and a vision came. A man spoke to him; he was leader of the seven stars. He said Tiráwa made these seven stars to remain together, and he fixed a path from East to West. . . . . If the people will look at these stars they will be guided aright. When the man awoke he saw the Pleiades rising; he was glad; he watched the stars travel. Then he turned to the North and reached his own country."

There is much significance to be seen in this allegory—a version of the universal myth, universal because true, of the prodigal son, the "man who journeyed into a far country," the planes of manifestation, and who, under the "sweet influence of the Pleiades," returned to his own country in the North, the direction usually symbolical of the Unmanifest. In Hinḍū occult traditions the seven visible stars of the Pleiades are the wives of the Saptarṣhis, those Hierarchies of Dhyan Chohans, through the active, masculine aspect of which the streams of Monads emanate, and through the reverse, receptive feminine aspect of which they must repass on the return journey to the undifferentiated white Glory.

The ceremony concludes after a ritual of returning of thanks, the exchange of gifts, and blessing the little child, the meaning of the accompanying song of invocation being simply explained by the Kúrahus as—"All that I have been doing to you, little child, has been a prayer to call down the breath of Tiráwa to give you long life and strength, and to teach you that belong to Him, that you are His child and not mine".

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The purport of the foregoing ceremony with its attendant sacred objects, and their importance to the student of comparative religion and mystery traditions, will now have been gathered.

The ceremony was exoterically explained as being a prayer or offering to the powers, for the increase of the numbers and welfare of a tribe. It may well bear this meaning to the untaught and uninitiated members of the tribe performing it, and in days when the self-preservation of the dwindling numbers of the tribe was a pressing need. But the ceremony shows unmistakable signs of a great antiquity, of descending from a time when its possessors were not simply a collection of decadent tribes maintaining the old traditional forms, but a great nation of the Atlantean civilisation, influenced by their guardians and Gurus, the primitive Nāgas and the Lords of the Dazzling Face.

Miss Fletcher remarks that "among the Pawnees there is evidence that it is not only old, but built upon still older foundations, and modified to changed conditions".

The ritual is well defined and elaborate, and there is steady progression throughout, no changes, however slight, being allowed; at the same time this was "constructed without the steadying force of the written record," which also argues for its antiquity and its inception by some powerful organising intellect.

The tradition appears to be wholly oral. Whatever philosophy or instruction may have attended the ceremony in its early days has either not descended to the few who now, or lately, maintained it, or has not been given out by them. The former appears the more likely. On this point it should be remembered, however, that of all the philosophy and the Gnosis of Ancient Egypt, that cousin of our Red Indian stock, little or none would have been known to us but for the tabulating genius and influence of Greek thought, manifested in the Trismegistic literature. The same service appears to have been done for the Chaldæan or Assyrian traditions, in the body of literature of which the teachings known as the "Chaldæan Oracles" survive. America has not had its Greeks.

It is stated that a name for the ceremonies attendant on the calumet signifies "to make a sacred kinship". "The one for

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whom the dance of the calumet was performed, became thereby the adopted son of the performer." Thus has descended the tradition of the true relation formed between the central figures of the ceremony, the relation of Guru and Chelā. The new initiate was, as ever, the 'little child,' but above him were the two grades of Initiates, the Son and his party, and the Father with his equals. The Guruparampara chain must have been considered to extend from the 'little child' upward through the higher degrees to those Forces and Intelligences beyond the visible, who in reality gave the 'second birth,' possibly to those 'Ancients' who were invoked during the night immediately preceding the secret ceremonies.

The value of these remnants of old time will be apparent as some evidence of the unity of all systems of Mysteries in a common source and directing influence, though perhaps widely separated in time and locality.

Truly, as Mr. Mead says in *Orpheus*: "The Eleusinian, Orphic, Bacchic, Samothracian, Phrygian, Egyptian, Chaldæan and other Mysteries all came from a common source. . . The truth of the matter is that the Mystic Rites of both the Greeks and the Indians (Hinḍūs) came from the same archaic source."

To these we may add the Mystery traditions of the American Indians and especially the foregoing, a tradition which is at any rate a brother, probably an elder brother, of all the others; beginning perhaps earlier, continuing certainly centuries later than any other, though in degenerate form.

For, as stated in *The Secret Doctrine* (iii. 262. n.): "The Mysteries, says Ragon, were the gift of India. In this he is mistaken, for the Āryan race had brought the Mysteries of Initiation from Atlantis."

It is therefore often possible to interpret the symbolism of one line of Mystery tradition by means of another. Hence in this old, old survival upon Atlantean soil, we can see certain details illuminated by means of our knowledge (fragmentary though it be)of the Mysteries of India, Greece, Early Christianity, Mithra, The Rosicrucians, and others, by reason of all of these being inspired by the same wise source, the great body of Divine Teachers who gave the nations their various forms of the One Wisdom.

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To give a further example of this, in addition to what is previously stated, a quotation may be taken from *A Mithriac Ritual* (pp. 22 and 52) showing a mystical symbol, cognate in meaning to the calumet, and of a certain similarity of form. Mr. Mead's comments thereon would apply with considerable appropriateness to the American Mysteries. "For thou shalt see as though it were a Pipe depending from His Disk; and toward the region Westward, as though it were an infinite East wind. But if the other wind, toward the regions of the East, should be in service, in the like fashion shalt thou see toward the regions of that (side) the converse of the sight". To this Mr. Mead comments; . . . . "Mystically, the Pipe" (calumet) "is the Central tube of life, whether we regard the great body as a great atom in-breathing and out-breathing, or each small atom as of a similar nature, the whole system being polarised by the relation of these tubes or pipes to one another. It is through this Pipe that the true Cosmic currents of Fire, Air, Water and Earth can pass without killing the man. As they pass through this Pipe the man who is initiated becomes possessed of the power of whichever Cosmic Element" (bird of the Hako) "is playing through him. This Pipe is also a Pole or Axis or Pivot, and is connected with his Great Person, or Higher Self".

These Mysteries of the calumet have played their part, it is safe to assume, in the earlier ages in the great civilisation of Atlantis, and have existed as the treasured possession of a people who, as to their physical, racial existence, have fulfilled their mission in providing bodies and conditions of a particular type, and are rapidly passing away. From one point of view, not of course the true one, there is much pathos in this passing away of the remnants of the elder days, as there is in the words of the old Indian Kúrahus: "I have done what has never been done before. I have given you all the songs of this ceremony and explained them to you. I never thought that I, of all my people, should be the one to give this ancient ceremony to be preserved, and I wonder over it."

Some of its form has thus been preserved upon that land which has passed into the hands of a newly-forming sub-race of the Fifth Root-Race, and has been handed to a member of that race to be recorded.

ARNOLD S. BANKS.

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AN ALLEGORY.

(*Concluded from p.* 350.)

BUT when I arose, and after I had prayed, I saw the clothes of the virgin lying on the floor by the side of my bed. She herself however was nowhere to be seen, and I began to tremble with fear. My hair stood erect upon my head and a cold sweat commenced to cover my skin; but I attempted to take courage. I recalled the dream in my memory, but my mind was not able to understand the meaning of what I had seen. I therefore did not take the trouble to examine the filthy clothes, neither did I dare to take them away, but I left them undisturbed and moved my bed into another room. Moreover the stench that arose from these clothes was so strong that during my sleep my eyes had become poisoned and inflamed[1] and I was therefore unable to see the time of grace, neither could my understanding realise the great wisdom of Solomon.

But after these clothes had been lying in my chamber for over five years, and as I did not think that they ever could be of any use to me, I at last resolved to burn them, so as to get rid of their presence, and to put them out of my way. I made up my mind to do this on the very next day; but in the following night the old woman again appeared to me, looked at me very scornfully and said: "Ungrateful wretch! did I not for the last five years entrust to you the clothes of my daughter, together with her most precious jewels, and you never attempted to clean them, neither did you expose them to the sun, so that the moths and worms might be removed? And what is still worse and still more to be regretted, you even think of throwing them into the fire! Is it not enough that you are the cause of my daughter's death, and that she has perished through you?"

When I heard these words I became very angry and answered: "I do not understand what you mean. Do you wish to insinuate that I am a murderer? I never saw your daughter again, nor have I heard of her for the past five years. How could I be the cause of her death?"

But the old woman would not listen to me and said: "My words are true. You have sinned against God and therefore you

[1] They had become almost blind to the truth, having been influenced by misconceptions and popular creeds.

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could not obtain my daughter, neither could I give you the philosophical fluid[1] I promised to you, with which you could have cleaned her clothes. Solomon gave you my daughter voluntarily and willingly, but you detested her dress, and therefore the Planet Saturn,[2] who is her grandfather, became angry and changed her again into that which she was before she was born. It is you who have made Saturn angry by your disrespect, and you are therefore the cause of her death, putrefaction and final decomposition; for she is the one of whom the Senior says: "My body was invisible and small, while I had never become a mother, until I had been born a second time,[3] and then I gave birth to the powers and virtues of all the roots and herbs, and I became victorious in my essence."

These and other heart-rending complaints fell from her lips, and they appeared to me very strange and unjust. I attempted to suppress my anger as much as possible, but I could not keep from protesting solemnly against her accusations. I told her that I knew absolutely nothing about her daughter, much less of her death and putrefaction. I said that although I had kept her clothes in my room for over five years, nevertheless I had never perceived that they could possibly be of any use, and that I was therefore perfectly innocent before God and Man.

My excuses seemed to please the old woman; she looked at me more kindly and said: "I see by the sincerity of your manner that you are really innocent of any wilful crime, and your innocence shall now be rewarded. I will therefore tell you honestly and in great secrecy, that in consideration of the extraordinary love and affection which my daughter felt for you, she left among her laid-off clothes a grey marble casket for your inheritance. This casket is surrounded with a covering of rough, dirty and black cloth. Clean it of all the filth and evil odor which still adheres to it on account of its contact with the clothes, and after it is well cleaned you will require no key, for it will easily open, and you will find in it the two following things: First a silver case full of splendid and polished diamonds that have been ground

[1] Enlightened Reason.

[2] The Life-principle.

[3] Until I had become manifest in the soul.

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with lead, and second, a golden jewel adorned with rubies. These are all the relics of my deceased daughter, and all this she made over to you by her last will and testament before she died, as your inheritance. Take that treasure, treat it according to the rules taught by the Hermetic Art, purify it secretly but silently and with great patience, and preserve it in a warm, moist, vaporous and transparent secret vault, where it will be protected against cold, wind, hail, lightning, thunder, and other injurious influences, until the time of the wheat-harvest arrives, when you will perceive its great and sublime splendor and rejoice in its possession."

While the old woman spoke she gave me a bottle containing the liquid lye. I then awoke and prayed to God earnestly and fervently that he might open my understanding, so that I might find the treasure-box which I had seen when it was pointed out to me in my dream. After I had finished my prayer I began to search in the pile of old clothes and found the casket, but the cloth that surrounded it was covered with a hard crust that had grown all round it, which I vainly attempted to remove, for it would neither be softened by the liquid lye nor could it be scratched away with iron or steel, and the cleaning fluid did not affect it at all. I finally lost my patience and left it alone, not knowing what else I could do. I suspected that it was bewitched, and I remembered the saying of the prophet: "If you were to clean it with lye and to use a great deal of soap, still your vices would be only all the more visible to me."[1]

Again a year passed away in vain speculation. I frequently racked my brain in thinking how I might remove that crust from the casket, but I could find no answer. One day however I took a walk in my garden[2] for the purpose of driving away my gloomy thoughts, and I sat down upon a square stone, and fell asleep. My body slept, but my heart was awake[3]. Then the old woman appeared to me again and asked: "Did you obtain my daughter's

[1] It cannot be efficiently eradicated, unless they are replaced by virtues. As long as the inclinations exist, the results will be evil, but if the *will* is changed the desires and inclinations will change. Evil acts are only the outward expressions of evil desires, and the desire is more permanent than the act.

[2] In the interior mind.

[3] My external sensos and the perceptions of the astral body were asleep, but the inner *spiritual* perceptions were awake.

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inheritance?" I felt very melancholy and said: "No, I have found the casket, but I cannot remove the crust, for the liquid which you gave me does not appear to soften it."

When the old woman heard me say such a foolish thing, she began to smile and said: "Do you expect to eat oysters and crawfishes with the shell? Is it not always necessary to have them first prepared by Vulcan, the ancient and honored cook? I did not tell you to attempt to clean the external crust that surrounds the box, but to purify the casket itself with the cleaning fluid I gave to you, which originated in that casket. Burn the crust away in the philosophical fire, and you will succeed better in your work." She then gave me a few glowing coals tied up in white tinder, and taught me how to kindle an artificial philosophical fire, to burn away the crust from the casket. I followed her advice, and immediately there began to blow a wind from the North and a wind from the South, and they both blew at the same time through the garden.

I awoke, and after rubbing my eyes I found the glowing coals wrapped up in white tinder lying at my feet. I took them up in great haste and with great joy, and praying often, called upon the Lord. I studied and practised day and night and thought of the true and excellent motto of the philosopher who said: *Ignis et Azoth tibi sufficiunt,*[1] a truth which is also referred to by Esdras in his fourth book, where he says: "He gave me a goblet full of fire and his form was like fire; I grew and wisdom grew in me." And God gave me the fifth state of perception and my spirit entered the eternal memory. My mouth was opened and closed no more, and after the fortieth night was over, the two hundred and four books were finished; seventy of them were written for the most wise; they were worthy to be read and I wrote them upon a box-tree.

I worked silently and hopefully according to the instructions that had been revealed to me by the little old woman, until after a long time my intellect became of silver and my memory of gold, as it had been predicted to me by Solomon the King; and after I had very carefully and prudently locked up the treasure-box and

[1] The (spiritual) *Fire* and the *Life-principle* are sufficient material to work with.

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secured it according to the directions received, I found the splendid and glorious lunar diamonds and solar rubies, all of which had originated from one casket and from one country, and I heard the voice of Solomon saying: "My friend is white and red and elected among many thousand. His locks are curled and black as the wings of a raven. His eyes are like the eyes of doves washed with milk by the side of the river. His cheeks are like gardens filled with sanative herbs. His lips are like roses, dripping with flowing myrrh, his hands are like turquoises; his body is pure as ebony, adorned with sapphires; his legs are like marble pillars based upon golden feet. His stature is like that of the cedars of Lebanon; his throat is sweet and delicious. Such is my friend, my friend! Hold fast to him, ye daughters of Jerusalem and do not loose him until you have taken him home into your mother's house and brought him into her chamber."

When Solomon finished speaking, I did not know what to answer him and therefore kept silent; but I thought of opening the locked-up treasure again, so that I might enjoy peace and remain without molestation. Just then however I heard another voice which said: "I conjure you, O daughters of Jerusalem, by the rose upon the field, not to awaken my lady-love until she herself chooses to awaken; because she is like a closed garden, a hidden spring, a sealed fountain. She is the vineyard of Baalhamon, the garden of Engeddi, the mountain of myrrh and incense, the bed, the arm-chair, the crown, the palm and apple-tree, the flower of Sharon, the sapphire, the turquoise, the wall, the parapet, the well of living water, the princess and the love of Solomon, she is the best beloved of her mother and has been selected by her. Her head is covered with dew and her locks with the rain that fell during the night."

When I heard this speech and revelation, I began to understand the purpose of the Sages, and I resolved to leave the hidden treasure untouched until by the mercy of God, by the action of Nature's nobility, and by the work of my hands everything should be happily finished.

Shortly after this day and on the day of the new moon a solar eclipse [1] took place, which produced a terrible effect on all who

[1] In the realm of the mind, caused by a wave of material thought; by an overshadowing of the sun of intuition by intellectual and superficial reasoning, false logic and sophistry.

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beheld it. At first the sun appeared with dark green and somewhat mixed colors, but at last he turned black as coal and the heaven as well as the earth became dark. Then the people were very much alarmed, but I was glad in my heart and thought of the great mercy of God and of the new birth to which Christ's fable of the kernel of wheat refers, and how the seed is decomposed and absorbed by the germ that grows out of it, and that if this did not take place it could not grow and bear fruit. And an arm reached out through the clouds, and my body began to tremble, for that arm held a letter in its hand, to which were attached four hanging seals, and in that letter was written: "I am black, but I am lovely, O daughters of Jerusalem. I am like the houses of Kedar and like the curtains of Solomon. Do not despise me because I am black, for the sun has burned my face."

But as soon as that which was fixed began to act in the fluid, a rainbow appeared, and I thought of the covenant which the Supreme had made, and of the fidelity of my guide who had instructed me, and the result was that by the assistance of the planets and fixed stars the sun overcame the darkness and a bright day appeared over the mountains and valleys. Then all fear and terror was over, and all who had lived to see that day were glad and rejoiced. They praised the Lord and said: "The winter is gone, the rain has disappeared, the flowers have come forth all over the country; the spring has arrived and the cry of the turtle-dove is heard in the forest. The fig-tree and the grape-vine have sprouted and send out their fragrance. Therefore let us hasten and catch the foxes, the little foxes which are despoiling our vineyard, so that we may gather ripe grapes, and obtain milk and honey and feast and be filled."

And when the day was on the decline and the evening appeared, the entire sky became discolored and the constellation of the Seven Stars arose and emitted yellow rays. The night ran through its regular course, until in the morning it was dispersed by the red rays of the sun. Then the wise men of the country awoke from their sleep, looked toward the sky and said: "Who is she that comes forth like the glory of the morning, beautiful as the moon, excellent like the sun, and without a blemish? The glow of her cheeks is fiery and a flame of the Lord, and many waters cannot

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extinguish her love, nor would the contents of all the rivers be sufficient to drown her. Therefore we will not desert her, for she is our sister, and although she has become little we will take her again into her mother's house, into the crystal-chamber in which she has dwelled before, so that she may be nourished by the breasts of her mother. Then will she grow and go forth like the tower of David with its parapets and battlements, on which are hanging a thousand shields and weapons for the strong."

And as she came out of her palace, the daughters praised her and the queens and concubines admired her and extolled her virtue, but I fell down upon my face, thanked God and praised His holy name.

Thus, O followers of the truth, the great mystery of the Sages and the revelation of the Spirit has now been accomplished in all its power and glory. Theophrastus Paracelsus, the great monarch in the kingdom of mind, in his *Apocalypsis Hermetis* says that this mysterious essence is contained in the beginning and the end of the world. In its power rest the elements and the Fifth Substance[1]; it adapts the elements and the Spirit to each other, and truly overcomes the resistance of the former. It is the sole Noumen, a unity, a divine and wonderful activity. In this mystery alone is the truth, and it has therefore been called the Voice of the truth. It is the power out of which Adam and the old patriarchs, Abraham, Isaac and Jacob, have obtained the Elixir of Life and great riches. By the power of this Spirit the ancient philosophers have discovered the seven free arts and filled their treasuries with gold. By the power of this Spirit did Noah build his ark, Moses his tabernacle, Solomon his temple and mould the golden vessels that were used therein. This Spirit was universally used among the ancient prophets; it is an universal panacea for all diseases of body and mind, the last and the highest mystery of Nature. It is the spirit of Good, that fills the infinite universe and that moved upon the face of the waters in the beginning. The world cannot conceive of it without the mysterious and gracious inspiration of the Holy Ghost, or without the secret instruction of those to whom it is known; but the whole world needs it and desires it and cannot exist without it; its value cannot

[1] *Mercury*, the Universal mind-essence.

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be overestimated by man, and the saints of all ages and of all nations ever since the beginning of the world have earnestly desired to obtain it. It gives to all things their light and transforms everything it touches into silver and gold. It is the mystery of all mysteries, the secret of all secrets, the strength and the life of everything. Its quality is inscrutable, its power infinite, its action invisible, its magnificence greater than all.

It is above all earthly and heavenly things, a spirit of spirits, a select essence, which gives health, happiness, joy, gladness, peace and love. It destroys poverty, ignorance and misery. It changes men into beings who can neither think nor speak evil, nor act wrongly, but who are all-powerful for good. It gives to every one that which *his heart* desires. To the good it gives honor and long life, but to the bad who misuse it, eternal punishment.

And now, in the name of the Holy Trinity, and in the following words, we will close that which we had to say about this great mystery, the secret of the Philosopher's Stone, and we now thereby most solemnly celebrate and conclude the highest feast of the Sages:

Praise, honor and thanks be given forever to the most high and all powerful Good, who has created this art, and whom it has pleased to reveal it to me through a sacred covenant. I pray to him with all the aspirations of my heart and in great humility of mind, that he may rule and guide my soul, my sense and my understanding by the power of his spirit of sanctity, so that I may not speak of this secret before the world, much less communicate it to the unworthy or reveal it to any creature, and thus break my oath, tear the seal of divinity and become a perjured brother of the Golden Cross; as by doing so I should heap the blackest of insults upon the majesty of the Supreme and should knowingly and infallibly commit the sin against the Holy Ghost[1], an evil from which may God as Father, Son and Spirit, the Adorable Trinity in Unity protect me forever and ever. Amen! Amen! Amen!

LUX.

[1] The Sin against the Holy Ghost is the wilful rejection of the Truth, after it has once been fully recognised and understood.

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CONCERNING THE "OCCULT CHEMISTRY" RESEARCHES.

FROM different sides the question has been raised what is the exact value of the Occult Chemistry researches with regard to pure science. The pre-requisites for an answer to such a question are threefold. First of all we need a full description of the results of the researches. These have been published in the book and subsequent article in *The Theosophist* (p. 455, July number 1909). Secondly we need a careful description of the general and special conditions of occult enquiry of a similar nature, including the pre-imposed restrictions which the researchers postulate for themselves. Thirdly we need a detailed description of the genesis of, and mode of procedure followed for, the special researches referred to.

Herewith I append a few notes concerning the second division of the subject as mentioned above.

Pre-imposed Restrictions.

Our observers make two restrictions at the very outset.

In the first place they frankly tell us that they do not divorce their scientific researches from their ethics and their theology. They say that they are connected with a hierarchy of spiritual teachers who impose upon them certain restrictions. We need not say any more about this general point. But one specific restriction must be mentioned separately.

This second point is the restriction forbidding strictly anything in the nature of a 'test,' any material proof or phenomenal demonstration.[1]

Whether this restriction is wise or not, desirable or undesirable, is no business of ours to determine; we may only note that this restriction is not new or confined to our latter-day investigators, but is already discussed in full is one of our earliest theosophical works, Mr. Sinnett's *The Occult World* (1st edition, 1881, p. 93, *et seq.*)

It is explained that Madame Blavatsky had petitioned for and obtained from her instructors a suspension of this rule with regard to herself—hence the many phenomena she produced.

[1] C. W. Leadbeater. *Clairvoyance*, second edition p. 173.

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Practical Conditions.

Still a few other considerations must be taken into account.

The first is that we have at present only two[1] generally and publicly known 'revealers' as witnesses amongst us, those who have written *Occult Chemistry*.

We find that each of these has a personal and distinctly typical way of expression and a different mode of exposition.

Secondly, that both have scientific investigation as only a small part of a great and public work, including lecturing, inspiring, teaching, propaganda, correspondence, administrative duties and much travelling—in short great practical activity.

Thirdly, that they are often separated by great distances, so that there are considerable difficulties in the way of their co-operation.

Fourthly, that they very rarely have expert help on the spot when working out results of investigations or seeking advice concerning them.

Fifthly, that Mr. Leadbeater, anyhow, says that his ordinary chemical education was very limited.

Lastly, that both investigations and recording of results have often to be done 'as best one may under the circumstances,' not despising any rule-of-thumb method.

Why the Power has been Developed.

Concerning their clairvoyant powers in general and those exercised in our present researches specially, our seers make the following statements.

In the course of their preparation for the various stages of the path of discipleship which has been referred to above, certain 'powers' have to be evolved[2] at a certain stage.

The use of these powers has, according to our authority, to do with practical 'magic'[3], or in other words, the practical work of the man on that stage of evolution.

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[1] Mr. Sinnett being more a recorder.

[2] See *Invisible Helpers*, second edition, p. 117. These powers are common to both Hindu and Buddhist teachings. They may be best studied, perhaps, in Patanjali's *Yoga-aphorisms*.

[3] 'Magic' means here merely the production of objective results through other means than the objective organs, and this definition may be applied to any plane.

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One of them is the power of magnification in all degrees of intensity. It has to be learned specially, and is as it were a separate branch of the science of psychic development.

It is necessary for the evolving occultist in order to deal with many of the practical problems which he has to encounter. The occultist will, either out of the body in sleep, or in the body when awake, have much to do with occult philanthropy. He has to deal with the helping and adjusting to their new life of the recently dead. He will often have to deal with cases of nervous disease, of voluntary or involuntary mediumship, with cases of obsession, and also with the study and further unfolding of his own latent psychic powers. Now there is a side of occult study, practically untouched as yet in our literature, dealing with various 'chakrams' or vital centres in our physical and higher bodies, but also with the minor subdivisions of these, which may be called the vortices in the bodies, which are caused by the minute vital and nervous currents in the organs. The study of these and a thorough mastering of their intricacies is imposed on the occult student. They have to do with the power to recognise, and to deal with, the difference between the astral bodies of dead and living people (when the latter are out of the body) and with the operation of 'magic' of all sorts.[1] Such a study of these minute organs or still smaller fractions of them and their currents is one which can only be pursued by the help of this power of magnification, and so the development of this power comes naturally in the way of the occult student when progressing on his path. The underlying theory of all this will be more clear to the reader if he compares the description of the structure of the physical ultimate atom and its spirillae, together with the part it plays in letting through magnetic and other currents, as will be found partially on pages 5-8 of *Occult Chemistry*. A somewhat fuller description, however, occurs on pages 554–557 of *The Theosophical Review* (vol. xxiii, February 1899) and also on pages 283–286 of the Dutch Magazine *Theosophia* for September 1900 (vol. ix.). The latter description forms a passage of a stenographic report of a lecture delivered in Holland by Mr. Leadbeater on 'The Planetary Chains'. Mrs. Besant's *A Study in*

[1] See Chapters viii and ix in Leadbeater's *Some Glimpses of Occultism*.

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Consciousness pp. 17–31 may also be compared, though there the description is not given in such objective compactness. Compare however the index under 'spirillae'[1]. See also her *Thought Power*, p. 103.

For the above reasons then, the practical student of occultism along certain lines has to undergo a systematic training in the manipulation of this power of magnification, at an earlier or later stage of his development. And thus our seers explain that they happened to possess that power at the time that the first *Occult Chemistry* researches were undertaken in the summer of 1895.

How the Power is Exercised.

If we ask our seers how this process of magnification is to be understood they explain it as follows.[2]

Magnification may be attained in two ways: first through the instrumentality of magnification proper, a power pertaining to the causal body, and secondly by physical sight.

The latter method consists of focussing the consciousness, through sheer will, in the etheric part of the eye and *willing* to see through that. By sympathetic vibration the impressions are then transmitted either to the rods and cones of the denser physical part and thus things are seen, or it may be that not only the etheric part of the *eye*, but also the etheric part of the *brain* is stimulated into activity, so that the ego can receive impressions from it. The impacts made upon the grey matter of the brain in ordinary life must be conveyed from that dense matter to etheric, from etheric to astral, and from astral to mental, before they can reach the true man within. When impressions are made directly upon the etheric or astral or mental matter we are merely tapping this telegraph-wire at an intermediate point.

Then again by sheer will the attention is limited to only a few atoms of this etheric matter, whereby an equal relation of size between object observed and observing organ is attained. I cannot extract any further details from data furnished to me as far as this method goes. But Mrs. Besant seems to allude to the

[1] In referring to these passages, the later rectifications, contained in "On Revelations" by A. B. and C. W. L. in *The Theosophist* for June, 1909, should not be overlooked.

[2] Compare the excellent and most valuable paper by Mrs. Besant on "The Conditions of Occult Research" in *The Transactions of the Second Annual Congress of the Federation of European Sections of the T. S.* p. 435.

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same thing, though in quite other terms, on page 441 (bottom lines) and 442 of the *Transactions* cited. If the description be thought vague it should not be forgotten that occultists may sometimes be able to produce an action without knowing in full detail and in all minutiæ the instrumentation of such activity.

We may remember Colonel Olcott's apt simile[1] that anyone may know how to whistle, yet scientifically be ignorant of the physiological and muscular processes by which the whistling sound is produced and accurately manipulated.

This physical method was mostly used in the early investigations of 1895, but has of late been to a great extent abandoned.

The other method of magnification is described by Mr. Leadbeater more in detail.[2] He says that he uses this method by preference, especially of late years.

It should be understood that the occult observer not only grows constantly more familiar, by experience, with the wielding of these powers and their varieties, but also that he is all the while making steady progress and adds new knowledge and powers to earlier conquests. So our seers declare that they can now do things which even a few years ago would have been totally impossible to them.

The description of this second method is as follows.

The chakram of the causal body corresponding to the place between the eyebrows in the physical, is when in a state of rest a mere vortex, but when magnification is desired a special sort of current is directed through it so that part of it can be projected outwards, and under such conditions it spatially resembles a tiny snake projecting from between the eyebrows—invisible of course to physical eyes. This snake-like arrangement narrows down to a mere point and acts as an organ of transmission for visual impressions, and at the same time as a sort of holder, able to grasp and contain a minute lens. Occultists are taught to construct such a lens from a single ultimate atom of any of the lower planes—physical, astral or mental (causal) planes, or from a mental unit (on the fourth sub-plane of the mental). This is done by opening

[1] *Old Diary Leaves.*

[2] See also some brief allusions in his *Clairvoyance*, p. 47.

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up all spirillae of such an atom (as if making it ready for a seventh-round body), by then inserting it in the living snake-like holder and by letting the vibrations it receives in that way be recorded and translated in the causal body.

The power itself belongs to the causal body, and therefore if the inset be an astral or physical atom there must be a telescopic system of reflexions from the lower (say physical) into a higher (astral) atom, from that into the next (a mental unit) and lastly into the causal body, which then records the sight. This lens can be further adjusted to the various sub-planes of any plane by other processes. So that one may obtain any degree of proportion of size between the instrument of observation and the object observed. It should also be noted that the observer centres for the moment—however strange it may sound—a portion of his own self-consciousness in his temporary lens, whereby he practically diminishes his own size to any desired extent. Carrying back his observation to his ordinary notions of proportion, and comparing the two, he can only compare the size of the minute things seen to a size as many times *greater* than his own body as the temporary lens was *smaller* than his body. So that in fact this power of magnification (of the object) is rather in reality a power of diminution (of the subject).

It has been found that a special atom, thus prepared for the work of acting as a lens by having all its spirillae opened for action, very soon clogs up again and loses its special qualities when left alone. Nevertheless, next time such an atom is used for the same work its preparation is easier, and so experience has taught that during a set of observations it is preferable to store away the atom so treated for future use—which accordingly is done. How and where the thing is kept meanwhile is a matter into which we will not enter for the moment. The variants of this strange power I will not discuss here; be it enough to say that it may be exercised at a distance, and in the waking state. The experiment was made of examining in this way from Adyar some atoms in Utah, with success. It may be mentioned that in that case the 'snake' was projected from a sort of distance-flash-line and that the lens atom was picked up in Utah and not brought over from Adyar.

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[A curious side-light on this particular experiment was that the investigator first crept round amongst the molecules of a table which he found somewhere, and next among the molecules of a letter lying on that table. Suddenly his cosmos was upheaved by tremendous earthquakes and cyclones, rushings through space at incredible velocities, ending with the more or less definite damaging of his world. Suddenly there was again a change and the paper molecules formed a surging island on an immense ocean of water molecules. Tracing all this tumult back to its origin (by other methods) he found that the owner of the letter had snatched it up, and torn it to pieces and thrown it into the running water of a gutter !]

It should be added that, after all, there are properly speaking a front and a back to the lens. The snake can wriggle itself in all directions and put its point at any required spot.

It is explained that the serpent above the eyebrows so common on the crowns and heads of Egyptian representations is a direct allusion to this power and to the snake-like protuberance through which it is exercised. It is also explained that a similar snake with a spread hood, under which are six smaller ones, three at each side, alludes to the sevenfold division of this power as applied either to sub-planes or to planes proper.

There is also another aspect to this power, though we have not to deal with it here. By the insertion of an inverted cone or trumpet at its extremity the snake may record on its lens a diminution instead of magnification. This trumpet may have any angle and take in practically any size, reducing it to a single point. This reduction may also be of any proportion desired. It may be conveyed to the causal body in its actual diminished size, or may again be magnified in part or as a whole. So, for instance, one might compress the view of a whole gigantic city, like London, into a single microscopic point. Then again one might magnify a single street, a single house, or a single person, leaving the rest in its latent state of smallness. Or one might magnify the whole to a convenient size for the purposes of the enquiry on hand, though it would be simpler not to do this, but to reduce the whole picture directly to the desired size.

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The above exhausts the description of the mechanism of this magnifying power as given by Mr. Leadbeater. A word may be added about the expression 'distance-flash-line', used above. Our modes of perception receive an expansion in each higher body in which the perceptions become awakened. Vision on each higher plane is not only more complete and fuller in quantity but also more accurate and intensified in quality. This applies also to the instrumentation of vision, which on each higher plane becomes more comprehensive and as it were more elastic. In the physical body we have a localised, one-sided organ of sight, the eye, and an opaque wall behind it. In the astral body there is no such localised organ: the whole surface of the body sees, becomes all eye. In the mental and causal bodies a still further expanded visual power is exercised. It might be said that there the power is added to stretch out the visual power as we stretch out an arm in the physical body. The causal body is able to stretch out its visual organ along the line of its power of vision.

In the physical body we are able to see a star, but we cannot send forth the eye along the rays of light emitted by that star and striking our retina. The trained seer using his causal body, on the contrary, can do this, though only within the limits of our world. But it should be remembered that the eye of this body is no eye at all in the physical sense, and that *organ* of sight and *power* of sight have become almost identical. This ray emitted by the causal body and sent to an object of observation at a distance must, however, not be thought of as a mere thread of causal matter stretching out from body to object; it is rather in the nature of a unit of the matter flashing with incredible rapidity between these two and keeping them in touch by its seemingly unintermittent presence at both places simultaneously through this constant and inconceivably rapid vibration.

This has been called the distance-flash-line.

JOHAN VAN MANEN.

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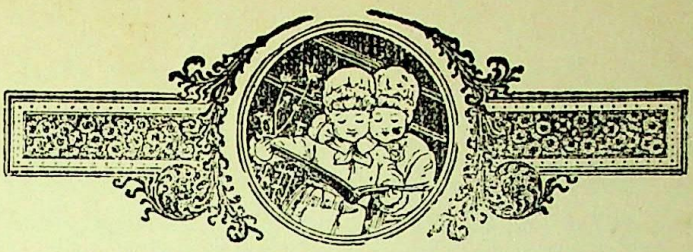

ROUND THE VILLAGE TREE.

THE WANDERING JEW.

A Legend.

THE sun was blazing down on the dusty streets of Jerusalem, and the air was quivering with heat. It was so hot that the pavement seemed to scorch the feet of the passers-by, and the gaunt hungry dogs, which were an abomination to the Jews, had not energy enough left to quarrel over the dried-up bones scattered over the arid Golgotha. It was as yet but eight in the morning; what would be the mid-day glow?

Despite the heat, groups of people were standing about the road, arguing and discussing vehemently among themselves, and amid these groups was one of six persons, whose voices rose aloud and sharp. A young and handsome man, dark-eyed and dark-bearded, was apparently pleading against the sharp denunciations of the others: "Low impostor!" "A mere juggler, deceiving the people!" "A King of madmen!" such were some of the epithets flung into the air by his opponents. "Come, Ahasuerus," at last said the eldest of the group, "admit that you no more believe in this madman's claim than we do."

"Believe?" laughed he whom they addressed as Ahasuerus; "I believe? no, verily, but I regret that the poor madman should suffer death for his folly. The cross is an over-hard throne for so harmless a King as he."

As he spoke, yells and shouts were heard in the distance, and presently sounded the heavy tramp of the Roman soldiery, guarding three prisoners who were evidently being led to execution. Two of them walked doggedly along, stolid and indifferent, carrying the cross-bar to which they would presently be bound. The third, pale and slender, with wan face and pitiful tortured eyes, bleeding and weak, was half supported by his guard, as he tottered onward amid the curses and yells of the crowd. As the procession

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reached the group of which Ahasuerus was one, the elder man who had addressed him pushed in front to gaze at the suffering Jesus, and the surge of the crowd pushed the twain forward somewhat roughly, so that the arm of Ahasuerus struck against the cross-bar carried by the prisoner, and the already half-fainting sufferer, overbalanced by the shock, fell heavily to the ground.

An ill-mannered burst of jeering laughter broke from the rough crowd as Jesus fell, and the proud young Pharisee, who had started forward to repair the mischief he had done, weakly shrank back, ashamed of his generous impulse towards an outcast and a blasphemer. A sad look of reproach spoke from the eyes of the prostrate Jesus, as he marked the gesture of the withdrawal, and he spoke: "O thou who wilt not have mercy on the helpless, going to his death, thou shalt seek death, and shalt not find it; a fugitive and a vagabond shalt thou be upon the earth."

Then the guard closed again round the prisoners, and the crowd surged onwards, till Golgotha, which was close at hand, was reached, and the three were raised on the cruel crosses to await the coming of King Death.

Now to the suffering and the weary death is sweet, and welcome is the touch that puts an end to pain; but to the young and the happy death is hateful, and Ahasuerus laughed as he wished lightly that the words of Jesus could come true, knowing not that, indeed, he was marked out from all men to be untouched by the grim King of Terrors, as the ignorant name Death.

Years passed on, and Ahasuerus had taken to himself a wife, and four fair children had been born to him—two sons, comely as Saul and David, and two daughters, beautiful as the rose of sharon and the lily of the valley. A good man was Ahasuerus, and beloved exceedingly of his family and of his neighbors, and his momentary shrinking back from aiding the fallen Jesus had been but the weakness of a young man's proud and foolish shyness.

For a long while the Jews, ever a stiff-necked and riotous people, had been chafing against the yoke of the Roman rule, and at last, having broken into open rebellion, they found their city beleaguered by the Roman legions under Titus, and the engines of war trained against the citadel, on which stood their holy Temple. Then the famine, awful and weird, stalked through the city, and

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men grew gaunt and women wasted under the pressure of the terrrible want. If any morsel of food were by chance found concealed, "the dearest friends fell afighting one with another about it, snatching from each other the most miserable supports of life. Moreover, their hunger was so intolerable that it obliged them to chew everything while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some." Then the sweet daughters of Ahasuerus slowly pined away, uncomplaining and smiling on their father to the last, and of his sons one was slain on the third wall by a stone slung by the Romans, and the other perished under the dagger of a zealot in the outer court of the Temple. And his wife, his beloved, could now scarcely lift her head from her pillow, so weak was she with want and anguish of mind. At last one day, as he knelt beside her bed, his head bowed in agony over her in her dying struggles, the door was burst open, and in rushed robbers seeking for food like dogs: "Ho!", shrieked one, "we shall find food here; a woman feigns to be dying, and doubtless food is concealed in her bosom for secret feasting." And they hurled Ahasuerus aside, and flung themselves on his dying wife, and tore open her linen robe and searched her bed, and, as he fainted, he heard her death-rattle, and the last sight that met her eyes was the glare of the brutal robber, and not the face of her husband, the beloved of her youth. Yet was she better off than he, for whom Death would not call; for "those that were thus distressed by the famine were very desirous to die; and those already dead were esteemed happy, because they had not lived long enough either to hear or see such miseries."

Years passed on, and Ahasuerus, white-headed, lonely, and miserable, prayed in vain for death. Jerusalem was in ashes, and his race was scattered. All his friends were dead, and no living face greeted his with friendship. All that made his life was in the grave, and he, a wreck and a skeleton, wandered ghost-like over the tombs of his family and his nation. The curse of Jesus had fallen, and Ahasuerus was alone in a world of strangers.

Then he wandered into the deserts of Arabia, and made his abode in the wild mountains of that arid land. And one day as he walked he found on his path a zebra-colt but two days old,

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deserted by its mother, and since the gentle heart of mercy in him was not dead, he raised it in his arms and bore it to his cave, and fed it with warm milk from the ass which daily yielded him his food. And he made him a fenced-in plot of pasturage for his captured prize, and fondled it and fed it with his own hands, and at night he led it within his cave and it slept beside his couch; for he said: "The wild thing will learn to love me, and will look at me with eyes that are not strange." Thus for months he tended it, till he believed it tame and faithful, and it would come at his call, and arch its glossy neck under his gentle hand. Then Ahasuerus would almost smile, and his weary, lonely heart found pleasure even in the brute he had saved from death and tended as a child. But one day, in the far distance, rang the trample of wild hoofs, and Simon, his zebra, threw up his head and listened, and trotted forward a little way and listened yet again. Then Ahasuerus, fearful of losing his pet, ran swiftly to catch and hold it, blaming himself that he had forgotten the wild untameable nature of the zebra type, and had left his pet unlosed. But Simon sniffed the air, and he heard the tramp of his kindred, and the smell of the desert steeds was borne to him on the wind; then the inherited instincts of his race awoke in him, and he forgot his master's tendance and his master's love, and with a plunge he turned, and, flinging up his heels, he smote Ahasuerus to the ground and galloped wildly away, leaving the Jew senseless on the sand, to awake once more, to loneliness, unbroken even by the caress of a brute friend.

Years passed on, and generations of men had lived and died, and still Ahasuerus lived, forgotten by Death, until at last a weary numbness lapped him, and neither pain nor joy seemed to touch him into real life. He had wandered far and wide over the earth, and with dull indifferent eyes he watched the loves and hates, the fears and hopes of men; but they seemed so far away from him in their beautiful common lives and peaceful deaths that he could have no brotherhood with them, nor find in aught of theirs anything that could melt his frozen heart. For Ahasuerus had not yet learned that by losing his life in that of others he might win back something of joy into his own, and that the curse which had been launched at him could only be overcome by love.

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During these long years, these long centuries of travel, Ahasuerus had passed through many a peril, and through many an adventure that would have ended in death, could death have touched him. He had been whelmed under a sand-storm in the desert, and had swooned under the stifling red-hot sand; but alas! he came back painfully to life, and the life stretched out before him as endless as the dry sand all around. He had been wrecked, and had seen his fellows sink down into the green waves to slumber, but he had been cast up, buffeted, bruised, and broken, but still living, on a desert-island in the midst of the wild Atlantic waves. He had been lost on the vast steppes of Tartary, and had been left for dead by a horde of Tatars, who had swept by him on their small white steeds, and who had flung their javelins at him in answer to his cry for water, and had galloped on laughing, as they saw him fall pierced by a light sharp spear.

And now he had found his weary way to England and there had met with but ill welcome and scanty comfort, for the Jews were hated exceedingly by the Christian populace, and small mercy was shown to any who called Abraham their father. Yet when the cruel decree was issued which drove every Jew off English soil, Ahasuerus would not depart; for he said: "What skills it whether I go or stay, since for me all lands are full of weariness, and there is no end to my sorrow?" So he stayed and abode in England, living chiefly in the wild forest lands, afar from the homes of men. Now it came to the time when Henry IV. was King of England, and when for the first time stakes were lighted on English soil at which they burned men's bodies living, that they might save their souls when dead. And Ahasuerus stood in the midst of the crowd in London town, and saw poor William Sautre burned alive, while Christian priests stood around him and a Christian mob shouted and jeered. Then a look of grief and painful memory came over the worn face of the deathless man, and he murmured as he turned away: "Verily, times are changed, but men remain the same; I bethink me when crowds like these jeered and yelled at the very man in whose name they burn this to-day."

And then, because he was weary and thirsty, he sat him down by a well, and by-and-by a maiden came singing to draw water,

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and gazed timidly and curiously, as a fawn gazes, longing to draw near, yet fearing peril in the approach. And as he lifted on her his eyes, behind which an everlasting sadness dwelt, he started, and he thought: "Surely the eyes of my Salome look at me from the sweet face of this young girl." And back upon him like a torrent swept the memory of his youth, and of the days when he walked with his beloved beneath the whispering grey leaves of the olive-trees near Bethany, and the leaves chanted to them low of the eternity of love, and never a word of the eternity of life; while lo! to him love had been so fleeting, while life, like a sluggard, would not move from his tired heart. And as he remembered the wife of his youth, Ahasuerus bowed over the wall of the silent well, and he shook as shakes an oak of Lebanon when the storm-wind sweeps across the Syrian sea.

Then all fear left the girl's sweet heart, for here was one who was sad, and whom she might comfort, and she drew near, and laid her little hand on the bowed-down head.

"Stranger," she said, and her voice was as the sound of a Syrian viol, sweet and full and clear, "you are in trouble. Can I do aught for your relief?"

And she drew the cool pure water, and bathed his throbbing head and his tired arid eyes. And afterwards, each day she would come to the woodland well, and Ahasuerus would meet her there, and would tell her stories of far-off lands, and of wondrous adventures and perilous escapes, and would bring her from time to time strange jewel or curious web of eastern lands, to please her girlish pride. Now this sweet Editha was orphaned, and lived in a lonely cottage near at hand, with her grandfather, who was old and blind. And it chanced that one day she failed in her trust, and on a second and third she was not there.

And on the fourth, as Ahasuerus sat there, feeling for the first time for many a hundred years a chill aching pain that cramped his heart, and thinking: "She is gone, like all the rest," Editha was seen coming down the glade, not blithely, as was her wont, but full sadly, for she was weeping as she came. Yet Ahasuerus felt at the sight of her a throb that he would have thought was one of joy, had not joy and he so long been strangers that he scarcely remembered how it felt. And Editha told him how,

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two days since, in the evening-tide, her grandfather had suddenly fallen, and when she ran to lift him he was dead, and now she was alone, "all alone in this wide world".

Alone?—the word went to his heart like a stab. And now from the pain he knew his heart had awaked, though he doubted of the joy and the pain grew keener, as he contrasted his awful age and this fair bright youth, though he knew she dreamed not of the years that lay behind him. And when Editha moaned amid her sobs: "I have none to care for me but you," he clasped his arms round her, and whispered he would care for her and guard her life if she would join with it her own. And so they two were wed, and Editha wist not that her husband was other than he seemed, a somewhat stern and elderly man.

But to him she had brought back life, and he felt with a strange sweet delight that now again he could feel both joy and pain, and that some share of the common lot was again at last his own. Alas! the new delight lasted for brief space, for, having been drawn back to the abodes of men, one day the eye of the village priest knew him not, and he spoke to him with angry suspicion. And he, carelessly, forgetting the cruel laws that men had made, answered that he worshipped not in the Christian Church. Then the angry priest bade them seize the infidel, and clap him into the village stocks, while he sent to the neighboring town to give warning of the heretic he had found.

Then they flung him on the ground, and, raising his feet above his head, thrust them through the holes, and left him there, with three others who shared his punishment, but in lighter form, for one was a murderer, and one was a thief, and one had forged his father's name, but he was a vile infidel, who had blasphemed the Christian faith. And in those days it was deemed worse to think differently from one's neighbor, than to kill, or rob or forge. For ever has the bigoted Christian punished heresy as worse than crime.

From the stocks Ahasuerus was carried into prison, and after trial and torture he was sentenced to death. And oh! what was his agony and despair when they led him out to die, and he found that he was not alone in the rough cart, but there was lifted in beside him his Editha, who was marked, as a convicted witch, to

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death by flames. And she, instead of weeping, was joyous, in that, as she whispered, death should not part them; but he shuddered, for he feared that his darling would die *alone*.

As they went, the cruel priest who had brought them to this pass urged on them ceaselessly to kiss the cross and to believe in Christ. And Ahasuerus smiled mockingly at the priest and his emblem, and at last grimly bade him leave in peace the burnt offerings he was carrying to his God.

And so they fared forward to the stake, and bound them side by side to the central post and heaped the faggots round them. Then Ahasuerus, who had stealthily loosed one hand, slipped it into his bosom as the smoke rolled thickly around them, and drawing out a tiny ball placed it in Editha's mouth, and bidding her bite it, breathed a passionate farewell. And in that ball was a subtle eastern poison, and with a shiver she was dead, and spared the agony of the flames. But they rolled up round her husband, scorching, soaring, till he swooned with agony and hung as dead. Then burst over the common where the stake had been, raised a fearful storm. And the fierce lightning and the pouring rain drove away both guards and people, and mist and fog swept across the plain. And Ahasuerus awoke again, to find himself lying on the half-burned faggots, awoke to agony of pain, and, worse than pain, to life; while beside him lay the scorched body of his beloved, whom merciful Death had taken, while he was left again alone.

Years passed on, and again generations of men lived and died, and still Ahasuerus lived, forgotten by death; but since the old weary numbness had been healed by Editha's love, he had never fallen back into that death-in-life which had passed away for ever when love had touched him into self-forgetfulness, and he had placed in Editha's mouth the poison that would have saved him from the agony of the flames, had he thought of himself first, ere shielding his beloved. And indeed, since he had roused himself to love of a woman, the old dull weariness had passed out of life, for love is the true savior of men, and those who love loyally enter the 'earthly paradise'.

But even yet in this love of Ahasuerus for Editha was there touch of selfishness, as in all save the noblest human love. One stage higher yet had this man to climb, ere he touched the sacred

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portal on the other side of which was rest. And it came on this wise :

One day Ahasuerus wandered along the streets of London, no longer with dull intelligence, but with eyes soft with sympathy for human grief, and in their depths a sorrow which none might share. And he wandered on till the evening darkened around him, and still onwards, until at last the hour came at which the gin-palaces and the public-houses were closed, and the narrow streets in which he found himself were filled with a tossing crowd of half-drunken men and women. Ahasuerus looked at these poor unfortunates with eyes luminous with pity and with sorrow, and both deepened as the eyes rested on a group of man, woman, and child, a father, mother, and daughter. The father was mad with drink, the mother helpless, and the little child, with its violet eyes terror-widened, its sweet curled mouth down-drawn in grief, clung sobbing to the ragged skirt of the miserable mother, shrinking from the voice and gesture of the poor wretch whom she called "daddy," in broken babyish appeal. There was a delay, a brawl, a sudden heavy blow, a falling woman, a child crushed in the falling, a confusion of crowding sight-seers, a policeman seizing a maddened man, some rough but kindly hands lifting a fainting woman—and Ahasuerus had gently raised the broken blossom of a child and had quietly carried away the helpless waif, unknowing whether it were alive or dead. None cared; none noticed. A few weeks later, and the mother was dead, the father suffering a sentence of penal servitude, and the poor little child, orphaned and alone, remained in the gentle hands that had rescued her, and there was none to say : "Yield her to me, for she is mine." And in good sooth—though this was known to none save to the dead and the felon—this sweet child was none of theirs, but was a baby stolen from a pure and honest home, where mourning had been worn for five years for a babe that had vanished and had left no trace.

So Ahasuerus kept the little one, and he named her Editha Salome, remembering in his faithful heart the two fair women whom he had loved in the bygone time. And the child grew, and became sweet as a violet, pure as a snow-drop, and she grew into fairest womanhood, unsullied by an evil thought, unawed by fear. Thus she developed into womanhood, and her violet eyes were as frank

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and innocent as when she had numbered but seven years, and the broad white brow and square lines of chin told of brain to think and firmness to endure.

And slowly in the heart of Ahasuerus there grew up a love for this peerless maiden that was love of father and brother and lover in one, and his whole heart fixed itself on this child he had saved, this maiden he had trained, this woman he worshipped. And the time came when he told the sweet lassie of his love, and innocently, trustfully, she put her hand in his and promised, unknowing, a faith and love of whose meaning she had not dreamed.

And now the spring months, ripening into summer, brought with them in their ending a youth, fair and strong, into the village in which dwelt Ahasuerus and the maiden he had reared. And one morning, very early, ere yet the dew-drops had stolen all the fairy seven colors from the grass-blades and had left them only green for adornment—Editha wandered over the daisy-starred meadows, and met this youth, Reginald, on his morning stroll. Little worth to trace how meeting led to acquaintance, and acquaintance to love, until the hour came when the sweet violet eyes grew dull with pain, and the soft round cheeks were feverish with the passion that adored and the resolution that denied. Little worth to trace the slow agony of Ahasuerus, who saw his love won from him, and knew that the pallid cheeks and the sweet wistful eyes told him of the loyalty of years struggling against the passion of a month, and of the resolute honor that kept pure its faith though the gentle heart should break in the determination to be true.

He saw. And for awhile he wrapped himself up in sore grief and pain, and wrestled with his own heart for mastery. Then at length the strife was over, and with the victory that gave Editha to her lover and accepted loneliness for himself, a strange languor crept over frame and thought.

Ahasuerus had conquered in his final struggle. In renunciation he had triumphed, and the fair grave face of Death shone on him out of the darkness. Love at its noblest brought him rest, and the lesson of the Nazarene was learned.

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He called to him his darling; he told her of her discovered secret, of his grateful recognition of her loyal struggle, of his approval of her choice, of his blessing on her love. The wondering violet eyes were raised dew-laden, and flashed into glorious beauty, as though the sun-rays had touched them. Ahasuerus raised his voice, and at the call Reginald entered, pure-faced, upright, strong —fit mate for the maiden he loved.

There was a pause. Ahasuerus seemed to have grown very old; his eyes were dim, but on his face rested a strange, silent, massive calm. His voice sounded out for the last time on earth, as he clasped together the hands of the woman he loved and surrendered and of the man, his rival, whom he crowned; the last words were words of blessing, and they slew the words of the curse that had pursued him.

The wandering Jew was dead.

A. B.

STORIES FROM THE HISTORY OF CEYLON.

THE INTRODUCTION OF BUDDHISM INTO CEYLON.

The Consecration of Laṅkā to Buddhism.

(*Continued from p.* 626.)

Three days later, after Mahinḍa had preached to King Ṭissa and his people the most heart-stirring sermons, the King approached him, seated himself near him and asked whether now the religion of the Buḍḍha was established in Laṅkā.

But Mahinḍa answered: "No, Ruler of men, not yet. When for the purpose of performing the Upisatha[1] and other rites the ground has been duly consecrated according to the rules prescribed by the Vanquisher, *then* His religion will have been established."

King Ṭissa promised to have the consecration performed as soon as possible, and now he made preparations for a festival such as had never been celebrated before and as most probably will never be celebrated again in Laṅkā.

King Ṭissa had given notice by beat of drums that the capital, the roads leading to Mahinḍa's residence and the residence itself should be gorgeously decorated. Then he himself, attired

1 This means the ceremonies which are performed on the Poya days (on the four phases of the moon).

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in all the splendor of his royal garments, mounted his state chariot. Accompanied by the ladies of his household and his army, he drove to the residence of the Ṭheras, bowed down to them reverently and asked them to accompany him to the upper ferry of the river. Here thousands of people had gathered and King Ṭissa, greeted by shouts of joy from his subjects, took the shafts of his magnificent golden plough, had his two splendid state elephants attached to it and began to plough a circle to mark the boundary of the ground which was to be consecrated to Buḍḍhism. He enclosed thus Anūrāḍhapura and the Mahāmegha gardens in this holy circle. The procession walked slowly following Ṭissa with his golden plough. Thousands of kerchiefs and banners were being waved, women with umbrellas shading the heads of the accompanying Ṭheras. Others with baskets full of fragrant flowers dropped them into the furrows which the golden plough had made. Hundreds of drums and tom-toms were beaten and the shouts of "Sāḍhu" filled the air. The procession moved on, solemnly and grandly. Now no other sounds were heard but the murmuring of prayers and blessings. When this procession led by King Ṭissa, who was still guiding the golden plough, returned to the upper ferry, the two ends of the holy circle were united and Mahinḍa blessed it. King Ṭissa and his happy people prostrated themselves at this moment and the shout of "Sāḍhu" was heard miles away, and found its echo in the mountains and filled the valleys with solemn gladness. Then the earth trembled in acknowledgment of this consecration of the ground to the religion of the Buḍḍha.

This is the ground thus consecrated, where later on the Holy City of Anūrāḍhapura was built. 2200 years ago this consecration took place, and although the Holy City has gone through many a storm, though the holy buildings are in ruins and only some single columns testify to the grandeur of its former temples and palaces, it is yet the Holy City of Ceylon, whither thousands of pilgrims resort every year, especially at Vaisākh (Wesāk), to offer their devotion with flowers. Here they gather and speak of the old glorious times when Buḍḍhism was introduced into Laṅkā, and when Anūrāḍhapura was the grandest and the holiest of all the cities in the island.

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Mahinḍa now indicated the position of the thirty-three holy buildings which were to be built in this sacred circle. He preached every day in the Nanḍana Pleasure Garden, and resided with his Ṭheras in the Mahāmegha Garden in a Vihāra, which had been temporarily built of dried mud which was blackened through being dried by fire and was therefore called Kālapāsaḍa Parivena (college of black mud). Ṭissa also constructed preaching halls, Vihāras and bathing tanks for the use of those who had been ordained as monks by Mahinḍa and his Ṭheras, and then he commenced to build the Mahā-Vihāra, the first permanent Vihāra in Laṅkā, for the special use of Mahinḍa and his priests in the Mahāmega Gardens.

At this time also the Ḍighasanda Senapaṭi-Parivena (the college of the chief captain Ḍighasanda) was built on eight lofty pillars; it became a great seat of learning and the home of great men[1].

The Dedication of the Mihinṭale Mountain.

Twenty-six days did Mahinḍa and his Ṭheras stay near Anūrāḍhapura teaching the King and the people, and the wisdom that flowed from the mouth of this saintly preacher was like a stream of pure water which entered into the hearts of the listeners, purifying and strengthening them. After this, Mahinḍa left Anūrāḍhapura for the Mihinṭale mountain, where he had first stayed, and where he met King Ṭissa. When Ṭissa heard that he had left, he at once mounted his chariot, and took the two princesses Anula and Sihali with him. The Ṭheras had come to Mihinṭale for the Vassa.[2] Ṭissa was then present at the ordination of many priests, and on that same day he began the construction of sixty-eight rock-cells, which, when they were completed, were given over to Mahinḍa and the Ṭheras for their own use during Vassa. Mahinḍa accepted them and blessed them, and thus the Mihinṭale mountain was also consecrated to the religion of the Buḍḍha. He remained there for the time of Vassa, going over to Anūrāḍhapura sometimes in the day time for teaching.

[1] This was the place where more than 700 years later the great history of Ceylon, the *Mahavansa*, was compiled, from which most of these stories are taken.

[2] Vassa means rainy months. During the rainy months the priests stay in the Viharas.

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The newly ordained priests became the first inhabitants of these famous rock-cells, some of which are even at the present time visited by the pilgrims. At this time it was also that the first stone slabs were laid which were to make the ascent to the mountain easier (it is about a thousand feet high) and which when completed many years later by the pious pilgrims, made the wonderful stairs (in four flights) of 1840 steps, partly of granite slabs, partly hewn out into the rock itself.

M. Musæus Higgins.

A WESĀK CAROL.

Glory to Buḍḍha our Leader we sing;
All through the wide world His praises shall ring.
Great be the festival, joyous the morn
When from Queen Māyā our Master was born.
Sing we the praises of Buḍḍha our Lord,
Through all earth's trials stand firm by His word.

This is the feast-day—O day of high fame!
When Prince Siḍḍārṭha Lord Buḍḍha became.
Pure as the sunlight, as lily unstained,
On this full-moon-day Nirvāṇa He gained.
Glory to Buḍḍha our Leader we sing;
All through the wide world His praises shall ring.

Keep we His Precepts—obey we His Law;
Well let us study the Truths that He saw.
Strain we each nerve, as we love our great King,
Into the light of truth others to bring.
Sing we the praises of Buḍḍha our Lord;
Through all earth's trials stand firm by His word.

Thus then our gratitude best can we show—
This our endeavor be—like Him to grow.
So—and so only—earth's best joys we gain;
So—and so only—Nirvāṇa attain.
Glory to Buḍḍha our Leader we sing;
All through the wide world His praises shall ring.

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THE HOUSE OF STRANGE WORK.

III

The Power of Thought.

I dreamt that in the room of the house encircled by snowy mountains, far from the haunts of men, a man sat alone, deeply thinking. He was thinking, moreover, with his will set to accomplish the purpose of his thought. He was intent, I could see by the employment of the special faculty of dreamland, on helping the world, and strong currents of right thinking, to reinforce the feebler thoughts of average thinkers, flowed from that silent room. Thoughts which the more receptive souls incorporated and imagined were of their own conception, not dreaming of the alien origin of their brilliant flashes of inspiration. Thoughts of divine beauty and of tender compassion came also from this solitary thinker; thoughts resulting in discoveries that made the so-called inventor famous and helped the progress of the world's becoming—such had here their birth-place.

To none however did such thoughts filter save to those who had fitted themselves for their reception, albeit unconsciously, by constant right thinking and right living and earnest endeavor to achieve, so that the reinforcement of their native power would lead them to use their increased capacity for the help of all and not for greed and self-advancement only.

Through the wide world these swift thought-messages penetrated, and many profited thereby and found not only help and beauty in the thoughts but strength and endurance and renewed desire to serve. Some who were beginning to despair, as the thought touched them took heart again and renewed with stronger courage that constant conflict with the world and with themselves which most men must fight.

Some found words wherewith to clothe the thought that came to them, found words winged with eloquence to pierce the hearts of men and show them the reality that underlies appearances, dispelling the mists of ignorance, pointing the way to knowledge and security and peace. Such lifted men, by the life that vitalised the words which they spoke, to regions fairer than those of earth, in which those they thus helped could see Love and Beauty and the Joy of Service, and aspire to reach these divine realities. Some

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clothed the thought that came to them in glowing pictures and beauteous color, or in musical sound of charm and harmony that soothed the hearts and minds of those who listened to it, relaxing for a time the conscious strain of life, enabling some who could do so by no other means "to see visions and dream dreams," inspiring each as each needed inspiration. In some the thought from that far-off land took form in stately Art, in lines flowing in the majesty of marble or in the grave seriousness of bronze, that all who had eyes to see might behold the thought imprisoned in material, but still showing by its outline its high origin.

In others, and it was the most general medium, the thought was transcribed as a symbol, in little crooked letters differing with the race to which the transmittor belonged, which carried their message to all who could interpret the writing. To all who could receive it (and that was the only test) the thoughts of the solitary thinker penetrated, and each translated what he received in his own medium of expression to the best of his ability, working only for pure love of the work, or for conscious desire to help humanity, but never for personal gain.

None knew, though perhaps one or two here and there half guessed, the cause of their inspiration or whence the thought came, but all treasured it and hastened to transmit it as each saw best, knowing instinctively that the thought was to be expressed so that all who had eyes to see, or ears to hear, or intuition—that faculty which savors of the divine—could grasp its meaning.

The original fashioner of the thought sat in his silent room in the neighborhood of the snow-clad mountains, clad himself like them in the purity and serenity of his soul, bending all his energies to the work, giving to it himself and all his power, rejoicing only that he had so much to give, not counting or grudging the cost, heavy as that had been. Such work can only be accomplished by those who are willing to pay the price of lives and years of strenuous effort, to achieve by self-sacrifice and patient learning. It appeared to me in my dream that the cost of the work paid in the past was shown by the quality of the work achieved to-day.

. . . . . .

I dream perpetually of that silent scene, those snow-clad mountains. I dream that many I do not know work in like fashion

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for humanity, concealed as their work is from the eyes of all but dreamers. I dream that they will work until humanity needs their help no longer, and they will take—not rest—but some other sphere of work under conditions which even dreamers cannot grasp. I dream that until that far-off day arrives they work their hardest for us and are joyful in the work, and the knowledge helps my waking hours.

IV.

In a room of the house situated in a far-off Eastern land. I dreamt I was present while a strange scene was being enacted. The usual occupant of the room, a dark-skinned, tall, majestic Oriental, was surrounded by a group of men to whom he seemed to be imparting instruction. These students, men of different ages and nationalities, were sitting on the floor around him. They indisputably were men of the human race, yet they differed strangely from the ordinary man. Clad in white, their bodies seemed almost transparent, and round each man hovered an enveloping light composed of various hues and shades of color, which was perpetually in motion, continually also changing shape and color. This light culminated in brilliance round the head, where it was usually a blue or violet shade, or sometimes yellow predominated; in any case it was of soft yet brilliant appearance, a lovely object.

The manner in which these men were being taught was as singular as their appearance. Their teacher was speaking, it is true, articulate words, which fell musically from his lips in no language that is known to-day, but as he pronounced each sentence it seemed to take visible form and color. The room was in consequence full while he was speaking of flashes of color constantly changing form; the colors were clear and brilliant, the forms strangely symmetrical in shape. The pupils from their composure were evidently accustomed to this strange phenomenon; they listened with attention, looked with interest at the changing forms before their eyes, but themselves never spoke a word. Suddenly the teacher ceased to speak, the shapes and colors vanished; he lifted his hand after a moment's pause and a pall of intense blackness formed itself within the

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room. It fell like a curtain before the students' watchful eyes, and from the gloom gradually emerged light—light hardly perceptible at first, yet it gradually gained in extent and brilliance until the darkness disappeared and the room was full of light, white and intensely cold. Gradually this light changed in hue to one softer, more yellow in color, which gave forth heat as fire does and filled the room with warmth. From this light burst forth "a very whirlwind of sparks" which completely filled the room, yet behind it the light could be discerned steadily burning, and each spark seemed connected with it by a tiny thread of light.

From the succeeding scenes it was plain that the progress of the sparks and their subsequent career on earth were being followed up. The materials in which they were embedded were portrayed, and the presence of the sparks in the mineral, vegetable and animal kingdoms through many thousand years of evolution was described, as scene quickly followed scene. Strange pictures of this world's early framing were seen; strange and repulsive forms of animal as well of human life followed. In those early periods of the world's history the forms of men were huge, uncouth, unfamiliar, three-eyed, but in each the spark was visible. The history of the sparks was pursued up to the present-day conditions, for the concluding scene of the series portrayed was very familiar. As if looking on from an upper window the spectators saw the life of a street in a busy western town, presenting the familiar every-day life of man, only they saw present in it the inner life which, while ruling the outer life, is invisible to most eyes. They saw men and women walking listlessly or hurriedly along the street, the road being full of the usual signs of traffic, cabs and carts passing perpetually. Some men looked prosperous, some looked poverty-stricken, ragged, hungry. But light was visible in everything that was pictured in the scene; in the pavement beneath the feet it glowed with a faint yet steady glow; in the animals, in the horses dragging the cabs and omnibuses, the dogs following their masters, the cat sitting demurely at a shop-door, a spark could clearly be discerned, tiny though it was, and their entire bodies were outlined in light. In men and women a spot of fire glowed within each heart, and their entire bodies were also pervaded with a faint glimmer of light, each physical atom having, as it were, a

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back-ground of light. The central light in the heart of the passers-by differed largely both in quality and in quantity, according apparently to the temperament and appearance of the vehicle of flesh in which it was harbored. In some it burned steadily if faintly; in others it seemed to droop as if oppressed or insufficiently nurtured; in one man, short, stout, with a sensual face and forbidding expression, the spark seemed almost extinct; only by the most careful observation could its presence be discerned at all. In one shabby woman, patiently selling penny toys, standing in the road, the light burned brilliantly, and though she looked ill and poor her face was peaceful.

In one man alone who passed along the street while the students were watching the scene the light had developed into a veritable flame, which enveloped him from head to foot in shining gold, and as he walked along men turned and looked after him, and the spark in their hearts as he passed them by seemed to be reinforced in power and vitality by his great light, and to burn more brightly for a time.

Again the teacher waved his hand; the scene vanished; no other took its place. The men sitting on the floor rose simultaneously to their feet and stood facing their instructor; he made a swift curious sign of dismissal; they returned it with one accord, and then the room was empty, the pupils had vanished, their Teacher was left alone.

. . . . . .

I awoke and pondered over my dream. As I walked the streets that day I felt more closely drawn to the passers-by as I realised that I had seen with my own eyes how the one Light, one Life, one Love burns in the hearts of all, so that in verity no one can be called common or unclean.

ELISABETH SEVERS.

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IN THE TWILIGHT.

"HERE is a letter from our Vagrant," said the Shepherd, "with one of the best authenticated records of a warning from the other side and the accident which followed. She says: 'You know about Julia's Bureau, established by Mr. Stead under the direction of his other-world friend, Miss Julia Ames. On Whit-Monday evening a lady connected with it, staying in the country with her mother, received a message from a gentleman whom we will call Lionel, warning a lady well-known in society, whose name is in my possession, of an impending motor-car accident, and asking her to put off her intended journey. The lady sent on the message to Mr. Stead, who received it on Tuesday morning. He at once dictated a letter to the person concerned, giving the message, and the letter was posted to Dunmore, and arrived on the same day, about 6 p.m. Three people knew of the letter—Mr. Stead, the stenographer and Mr. King, a Bureau official; the letter-book also shows its posting. The letter duly arrived, but the lady concerned had left. In consequence of a strong presentiment she cut short her journey, but returning through London on the following day a motor-bus skidded and crashed into her car, slightly injuring the occupants. On her arrival at Dunmore Mr. Stead's letter was handed to her, too late to be useful, but offering an unassailable testimony to the accuracy of the Bureau information. Lionel states that he succeeded in slightly turning the omnibus, thus preventing a fatal accident, but was unable to stop it altogether. It is interesting to compare the efficient and direct communications obtained in the Bureau, where proper conditions are afforded, with the clumsy and laborious cross-correspondences loved by the out-of-date S. P. R. That society promised well, but it seems as though what Calvinists called "judicial blindness" had fallen on it since its wicked treatment of our H. P. B.' A good story," concluded the Shepherd.

"We were speaking last time," said the Scholar, "of the reappearance in one life of characteristics that had been prominent in a previous one. It seems to me that a very good instance of this is to be found in the later incarnations of our late President-Founder. Remember how he repeated in this life in his Presidential proclamations and in parts of *Old Diary Leaves* the very style of his

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rock-cut inscriptions when he was King Asoka; and even those were equally repetitions of certain edicts which he issued as Gustasp in favor of the Zoroastrian religion. His first book in this life was upon the value of the plant sorghum, which he was instrumental in introducing to the notice of the authorities in the United States; but he had done the very same thing with the very same plant thousands of years before, when he was employed by the Government of Peru."

"Yes," assented the Shepherd, "I think the Colonel may fairly be quoted as an example of the permanence of certain characteristics. You may recollect, too, how in another of our series of lives the artistic tendency of the man showed itself again and again, varying its expression according to surrounding conditions, but always there in some form. But, turning to the business of the evening, has any one a story to contribute?"

"I have something that I think will be new to you," said the Inspector. "My daughter was once attacked by a disease known in Samskṛṭ as Ḍhanurvāyu (a disease which makes the body bend like a drawn bow). This disease is commonly pronounced incurable; in this case it first manifested itself, oddly enough, in a slight swelling on the big toe. She felt, at times, quite excruciating pain, and skilful treatment by expert European as well as Indian doctors was of no avail. In compliance with the wishes of my mother, I took her to a temple dedicated to Hanūmān at Kasāpūr, near Guntakal, to which persons suffering from fell diseases resort in the pious belief that they will be cured by the favor of the presiding Deity. For three days her mother worshipped the Deity in various ways on her behalf, as she could not do it herself, being physically weak. On the night of the fourth day, she dreamt that some one came and stood beside her and told her that she would be cured, if a certain leaf called uṭṭareṇi was crushed and mixed with turmeric powder and applied to the part where the disease originated. On the same night a servant of the temple dreamt a dream quite identical with the patient's, in which he was told to go and fetch the leaf himself. Accordingly, he got up and went into the fields in the neighborhood, plucked some leaves and brought them home and, after crushing them, asked my wife for the turmeric powder, relating his dream parenthetically. My wife was surprised

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at the remarkable identity of the dreams and applied the leaf herself to the patient's foot. The application took effect almost instantly and in less than ten minutes the patient felt indescribable relief and recovered perfectly soon afterwards."

"I suppose it must have been a case of some sort of convulsions, probably produced by the bite of some poisonous creature. Anyhow, the facts are interesting," said the Shepherd, "and they remind me of the giving of prescriptions at spiritualistic séances. Sir John Forbes, for example, was one who frequently gave them in that way. But is a cure always effected at these Temples?"

"Not invariably," replied the Inspector; "but sooner or later a dream always comes to the patient, either telling him how his disease can be cured or informing him that it is incurable and that it is useless for him to stay any longer. Viḍurāswaṭham and Nañjangod are two other places in this Presidency where similar cures are said to be effected. I myself suffered for several years with a pain that recurred at intervals of from one to six months. I went with my wife to the Kasāpūr Temple, where after three days she dreamed of a prescription which proved effective, curing me entirely, although the doctors had failed. Then, again, a relative of mine, who was a white leper, went for two years to a Temple at Viḍurāshwaṭha, and was completely cured, no trace of the disease remaining, nor has it since returned."

"I was never exactly cured by a prescription given in a dream," said Chitra, "but I have received very curious warnings in that way. When quite a young girl I heard one day of the serious illness of a girl-friend, and that night I dreamed that I was standing on a path looking towards slightly rising ground. I then noticed that there were three mounds or very small hillocks on this rise, and that the grass covering the whole place was unusually long and juicy in appearance, and of a very vivid green. Suddenly on the farthest side of the first hillock to my right I saw my sick friend, looking very pale. She appeared to be climbing the hillock on the side hidden from me. When she reached the top she stood for a second looking towards the third, then walked steadily, seriously forward, stooping to gather great handfuls of the luscious, green grass as she walked. She climbed

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the second hillock, and by that time had quite a large sheaf of grass—an armful. She descended the further side, and then I noticed that between the second and third hillocks there was a small round pool of intensely black water. Reaching the edge of this pool she looked at it as if measuring the width, then stepped over it, climbed to the top of the third hillock and disappeared suddenly, as if she had dissolved. My friend died soon after.

"Ten or twelve years afterwards during my school-holidays—greatly lengthened that year, because of an outbreak of typhoid fever in the school—I was lying awake one night wondering how many of the children would die. Some, we knew, must; and thinking how thankful the Manager of the Institution and his wife would be that their son, lately a school-master there, had been transferred before the fever broke out, I also found myself wondering where he would spend his holidays, as he was rather weak from overstudy and I felt sure his parents would not allow him to come home. Thus thinking, I fell sound asleep, but was awakened by hearing his voice distinctly call my name three times. I sat up startled, and listened, but not a sound was to be heard. I woke my sister and told her, but she was too sleepy to listen and said it must have been a dream. I at once went to sleep again, but was roused again by the same call, this time louder, so I rose, went down stairs and opened the door. No one was about, so, feeling very uneasy, I returned to bed, only to be once more roused by the same call. Then I again awoke my sister and said 'I am sure so-and-so is ill, but why is he calling me?' 'Well, you can find out in the morning, but not now,' replied my sister. In spite of my anxiety I slept directly my head touched the pillow, and I found myself looking at those same three green mounds which I had seen years before, so I was not surprised to see my teacher-friend climbing the first one just as my girl-friend had done. He went through exactly the same movements, walked steadily along, gathered grass till he had a great sheaf, crossed the black pool, climbed the third hillock, and disappeared. I awoke feeling sure he was dying or dead, and wondering if his people knew. Directly after breakfast I saw his brother entering a chemist's shop, so turned and asked him if John were ill.

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'What made you think of that?' he asked.

'Oh, I dreamed of him.'

'Yes,' he replied, 'I am afraid he is dying. He would come home for his holidays. He took the fever, but recovered; but he caught a chill and now has a relapse and we have very little hope; come and see him this afternoon if you wish.'

"I went and, while sitting in the room next his with his mother, was greatly startled by three loud raps made upon the wall near the ceiling, as if by a very heavy stick.

'Won't that startle him dreadfully?' I said.

"His mother, looking at me strangely, said 'Come and see.' We entered the sick room on tip-toe, and there, lying quite unconscious on a low bed against the opposite wall from that on which the knocks sounded was the invalid. His mother and I looked at each other and tip-toed out again.

'That has been happening at intervals ever since the relapse,' she said, 'that is why we have taken everything off that wall. Did you notice it was bare?' Suddenly I heard the servants noisily rolling up the oilcloth from the front door, down the passage to the door of the sick room, and said:

'Why do you let them do that? won't it startle him?'

"Again she gave me that strange look, and said 'Come and see'. Then I remembered that I had noticed before that the floor was bare; the oilcloth had been taken up a week before.

'That noise too,' she said, 'comes every day, and sometimes several times a day. None of my girls will come to work in this passage, they are so afraid.' I asked his mother if he had called me and she told me that at three o'clock that morning he had repeated my name in a whisper three times. The noises may have been caused by entities who followed his father home from spiritualistic séances which he attended.

"Still later on, I dreamed that I saw the baby of a visitor to the school at the same three mounds and doing as the other two had done; this baby also died, but not of typhoid.

"A few years ago, when very weak and ill myself, I dreamed I once more faced the three mounds and the black pool and said to myself as I looked 'I wonder who is going to die now!' No one came, so I myself climbed the first and second mound and

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gathered an armful of grass, but when I came to the pool I stopped and looked at it, not feeling any impulse to go on; then I awoke. I cannot understand why, even after relating this dream to others and catching the look which passed between them, I did not apply it to myself, but the fact remains that I did not; and when a few months later I had to undergo a very serious surgical operation because of a hurt I had accidentally received, and was warned by my doctor that I had but one chance of recovery out of ten, my dream never crossed my mind. Not until months afterwards when a friend reminded me, saying 'I knew you would not die because you did not cross the pool,' did I think of it."

"One night," said the Doctor's daughter, "in a dream, a threatening skeleton appeared to me, saying he was 'Death,' but I told him he should take no one from our house, and broke him up. Two days later the coachman's mother died. Another time I dreamt I leaned too far over a pool and fell into it and was drowned; and the next day a housemaid in the next compound fell into the well in the same manner and was drowned."

"I had a curious dream," put in the Fakīr, "when I first came into touch with Theosophy. I was very deeply interested in a French movement of a semi-occult nature when one night I dreamt that I was seated in a carriage bearing its name. I waited a long time, but the carriage did not move, no horse having being harnessed to it. I was becoming very impatient, so, another carriage coming swiftly past, I jumped into it—and found that it bore the name 'Theosophical Society.' The first Society still exists, but apparently has not yet found a horse."

"I knew a lady-member who had a similar experience, but she was awake, not dreaming," said the Scholar. "She was in the office of a semi-magical Hermetic Society, actually waiting to fill up her form of application, when she distinctly saw a face and heard a voice say: 'This is not your place.' She excused herself from joining, and shortly afterwards came across an advertisement of a theosophical lecture, which she attended. Afterwards, seeing the portrait of H. P. B., she recognised in it the face she had seen at the time of the warning voice.

"Another incident of the nature of a death-warning was related by my mother. She awoke one night to find the astral counterpart

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of my father leaning half out of bed with an expression of horror upon its features. They had news the next day of his brother's death, which took place at the very time when my father was leaning out of bed. There seems to me to be some sort of communication in this—telepathic we might call it, in the widest sense of the term."

"One hears so much about the telepathy of sight and hearing," remarked the Fakīr, "that the other senses seem to be left out in the cold, which isn't fair to them. A curious incident happened to a dear old lady-friend of mine in whose hospitable home I have spent many a holiday. No dreamer of dreams was she, but a stout American matron, a sorely tried mother, a model of housewifely perfection. She usually spent the season in Paris, but had a seaside villa in Brittany, which was, at the time of my story, in the charge of a single housemaid named Irma. One afternoon my friend startled the household by suddenly bustling all over her Paris flat with a handkerchief to her nose and a much-aggrieved expression, poking under sofas and behind cupboards, and taking everybody to task. 'Had they no noses?' They sniffed their best, but all protested they could smell nothing. There certainly could be no dead rats about. They had not seen as much as a live mouse. That awful smell haunted my friend for half an hour or so, and then subsided. A couple of hours later a telegram came, from a friend in Brittany 'Irma found dead in room—letter follows.' The letter came next day, and made everything clear: the servant not seen for several days; the house found locked from inside; the breaking, first into the hall, then into the servant's bedroom upstairs; the rush of putrid air making the whole party recoil a moment; and finally the finding of the neglected corpse—all at the very time when my old friend, three hundred miles away in Paris, was haunted by that fearful smell."

"Well," remarked the Scholar, "it seems to have been a case of telæsthesia, but it certainly was not telæsthetic."

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THEOSOPHY IN MANY LANDS.

Great Britain.

These lines are written during the last few days of the President's visit to our British Society. Time was when we counted her "at home" when she stayed in England, but, as our General Secretary has recently pointed out, we have forced upon us the realisation "that the President belongs to the world and that if we should share her life, as all of us who love her gropingly desire to do, we must train ourselves to feel that we too belong to the world. And while regretting in a human way her almost continual journeyings, as being human we can scarcely fail to do, we can practise the renunciation which finally brings peace; not merely on this physical plane where our liberty is always restricted and often only imaginary, but mentally, where we are free." And so we rejoice heartily that our brethren in America will so shortly feel the inspiration which has breathed amongst us during these weeks, quickening, refreshing, stimulating, touching us to crimson shame and yet firing us anew with hopes that cannot die.

In spite of determined efforts behind the scenes to hinder it, nothing has marred the splendid success of the public work during these weeks. The S. James's Hall audiences have steadily rolled up and invariably dozens have been turned away. The Lectures on the "Coming Race" and the "Coming Christ" were listened to with almost breathless interest; nothing could have excelled the measured dignity of utterance with which the President spoke of the Great One who is Teacher of Gods and men; she gave a luminously clear account of the work of this World Teacher and told how the One who last held this High Office had incarnated time after time in the elder days, and was even now revered under many names in different parts of the world of which He was Teacher, and how His work culminated in His Incarnation as Gauṭama the Buḍḍha. Another then took up this High Office of World Teacher and dwelt for a while in the body of Jesus, and now the message is given from the Occult world that the Day of His Coming to the World, which indeed He has never left, is at hand.

Events have been wonderfully shaped to spread this message widely through many of the most earnest and thoughtful. It is not only that the actual audiences have been splendid, but the publication in the *Christian Commonwealth* ensures a great company of readers in this English land, and perhaps among them many will be found who will labor to prepare the way of the Lord and to make his path straight.

The British Convention was marked by three outstanding features. A resolution was passed to annul the resolution moved by Mr. Burrows and irregularly passed at the last Convention of the British Section. Thus officially was the slander upon Mr. Leadbeater deleted and a weapon broken which had been used against the President. Many evidences were given by different speakers of a determination to spread the movement by well considered schemes of propaganda; the Activities Bureau is already busy with plans and the Executive Committee is giving strong help and has already decided to appoint a travelling lecturer to go about enlivening existing centres and breaking new ground. Finally the Convention was made memorable by an address of

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tremendous power by the President, reviewing the work and turmoil of the past, the wonderful quickening of the present, which no efforts have availed to frustrate, and the shining splendor of the days to come. Several opportunities were given at Headquarters and in a pleasant art Gallery for the intercourse and refreshment which should mark such gatherings. Sunday, July 4th, was a very full day, brought to a close by a very practical Lecture by our President on "The Theosophical Student."

A feature of the month has been the holding of two Congresses for arousing sympathy and interest on behalf of the animals. In both these Congresses members of the Theosophical Society took part. At a large public meeting in the Queen's Hall our President delivered a stirring address on the subject of Vivisection, which was received with loud and prolonged applause. About fifty members and friends of the Order of Service League for abolition of Vivisection, Vaccination, and Inoculation marched under a banner specially designed by an F. T. S., in the procession to Hyde Park, preceding a carriage in which were Mrs. Besant, the British General Secretary and the Corresponding Secretary of the E. S. for Great Britain. A noteworthy fact was that in at least one Section of the Congress papers were read by several well-known humanitarian writers and speakers which dealt with our relations to animals regarded from the theosophical standpoint. The spread of theosophical conceptions and views of life amongst persons engaged in what, for want of a better name, we must call "the animal movement" is very marked; and although the promoters of the first Congress encountered some difficulty (we understand) from old-fashioned supporters of their cause who objected to appear on a public platform with our President, it was clear that the majority of their supporters very greatly appreciated the view of the question which she put before them.

The Second Congress is in progress at the time of writing, and again a representative of the Theosophical Society's Order of Service, in the person of Dr. Louise Appel, will bring before a humanely disposed audience some of the theosophical arguments in support of their views.

The British Society therefore goes forward hopefully into the opening era. We have heard a little of the plan of the days to come, we have learned something of the qualifications required from those who would join in the Great Work, and there are many who will strive, undeterred by frequent failure, to win their right to a place in the ranks of the Great Army. In Mrs. Sharpe, our General Secretary, returned unopposed, we have a leader in whom we have the fullest confidence; fearless, sympathetic, loyal, inspiring, she won our love and reverence in the dark days and there is no one so worthy, and so fairly welcome, to lead us into the brighter day.

H. W.

Holland.

Some time has elapsed since under this heading appeared news from Holland, but as nothing out of the common happened, I have kept different items of some interest over until now.

We have just had our annual Convention, which was very well attended and went off very smoothly, Dr. Hallo presiding. As Mr. Fricke

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had written that he did not desire to be re-elected, it being very uncertain when and for how long he will return to Holland, in face of this fact it was very natural that Dr. Cnoop Koopmans, who has during Mr. Fricke's absence acted as his substitute, was almost unanimously elected as General Secretary (43 out of 45 votes). But the Convention desired that the link between this Section and Mr. Fricke should not altogether be broken and that some honor should be rendered to him. First it was proposed to nominate him Honorary President for life, but eventually it was decided that he should be permanent honorary member of the Executive Council. A telegram arrived from Johannesburg with best wishes from W. B. Fricke, and a telegram from the Convention was sent to advise him of his honorary nomination.

A commission was nominated to look into the possibility of erecting a Sectional building in the grounds owned by the P. C. Meuleman Institution. As the members in the Dutch East-Indies have now founded a sub-section with its own rules, it was also decided to lower the contributions from the members in the colonies to the mother Section. The Dutch Section now numbers about 1200 members (850 in Holland, 350 in the Indies). The three monthly extra conventions for the discussion of theosophical and kindred subjects having proved successful, it was of course determined to continue the same and try to make them even more useful.

The Convention was concluded by a public lecture by Mrs. Ros-Vrijman on "Theosophy and Christendom," which was very well attended. In this lecture a great many of Mrs. Besant's lecture on "The Nature of the Christ" were sold and a steady demand was the result of this first sale.

The literary activity of our Section has been great as usual. The Dutch T. P. S. issued a great many books, also some other publishers began publishing theosophical works. The Dutch edition of *The Secret Doctrine* is now complete and the Index will appear next year. A beginning was made with the publication of *Isis Unveiled* and the first part has appeared, the second being in the press.

A success was also the publication of Rev. J. Campbell's book *The New Theology* by the T. P. S.; a great many outsiders took to this book and thereafter to theosophical books. The book seems to be a good stepping stone for serious thinkers to special theosophical ideas. It is also a good thing that through our movement these new ideas are brought into Holland, as it shows to outsiders that we see the good in all these other movements and lines of thought.

The outside public just now is quite taken up with the parliamentary elections, which resulted in a strong majority for the clerical coalition —the hybrid coalition as an English newspaper called it—Calvinists and Catholics. It is to be feared that this strong party-government will set in a strong tide of reaction; but on the other hand it will be useful in so far as it will set almost every intelligent Dutchman thinking about religious questions, especially as to the difference between real Christendom and political pharisaical Christendom; and who knows but our movement here may have much profit from this increased activity in religious life?

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We are now most of us taking holidays, in so far as gathering of new force and study for the next season may be called holidays. Any way we shall have to prepare the Dutch public for a good reception of Mrs. Besant, when she visits us in October next, as everyone of her visits ought to mark a fresh step forward in our numerical, but specially in our spiritual progress.

H. J. v G.

France.

In this country the movement of thought continues to be progressive and is apparent on all sides. The number of Societies with spiritualistic tendencies (spiritualistic being here taken in the general sense) is ever on the increase. The Society now in process of formation (for the study of Spiritualism) adds to its programme the study of philosophy and of comparative religion. It is significant that upon the basis of one or the other of the three objects of the Theosophical Society many groups have been formed. The founders of the Theosophical Society seem in truth to have discovered the formula characteristic of the beginning of the 20th century and indicative of the birth of the sixth sub-race. The Headquarters of the Theosophical Society in France will be closed on the 1st of July, to re-open the 15th of October in the happy anticipation of welcoming our revered President shortly after that date. We have reason on the whole to be satisfied with the last session—October 1908 to July 1909. The public lectures have perhaps not been quite so well attended owing to the refusal of the newspapers to announce them, but nevertheless a great wave of interest and sympathy has brought to the Theosophical Society many fresh adherents, and many inquirers who have afterwards attended the lectures regularly, or have joined the library. The last meeting, open to members of the Society only, was held on the afternoon of Sunday, June 20, when the General Secretary gave a detailed report of the Congress at Budapest. M. Chevrier then spoke on the part the Society should play in the future. The literary department is doing well as always. A translation of Dr. Steiner's *Way of Initiation* has lately been issued. *First steps in Occultism* by H. P. B., with her letter to the Archbishop of Canterbury, is in the press, and in the course of the summer *A Study in Consciousness* by Annie Besant and a new translation of *Esoteric Buddhism* by A. P. Sinnett will be forthcoming.

A.

New Zealand.

There are signs of renewed activity throughout the Section. The various activities go on regularly, and the attendance at public meetings shows, on the whole, a steady increase. The Organiser, Mr. J. K. Thomson, is still at work in the North Island, awakening half-dormant centres to life—and starting new centres into activity. Lotus work continues to be a feature of the Section's activities. In Dunedin an innovation in the shape of a Magic Lantern has been introduced. As the slides are shown, the lotus buds in turn are called upon to give in their own words an account of the scene displayed, or to tell the story attached to a series of slides. This practice is intended to train the children to express themselves freely in their own words—and

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later to relieve them of the difficulty experienced by so many of our workers—in putting their thoughts into words for the benefit of others.

H. H.

Ceylon.

As announced in my last, Mr. Woodward delivered a most luminous lecture on the "Chain of Causation," bearing on Buddhist metaphysics, before a very appreciative audience. He is a deep student of Buddhism and it goes without saying that he knew what he talked about. The next lecture comes off on the first Sunday in August. Mr. Davis will speak on that occasion on "Thought Power." These lectures are delivered under the auspices of the Hope Lodge at the Musæus School on the first Sunday of each month. The members study the *Ancient Wisdom* during the other three Sundays, and thus the Hope Lodge is quickly pushing forward the mission of the Theosophical Society in Ceylon. We have a most interesting visitor just now in our midst in the person of Mr. Spurgeon Medhurst. At one time he was a Baptist Missionary in China, and having worked as such for several years there Mr. Medhurst is entitled to speak with authority on China, the Chinese and their religious systems. He is much interested in Buddhism and he is very much in sympathy with the Buddhists; of course he is a member of the Theosophical Society and a very devoted one too. He is *en route* to Adyar. Being so much in sympathy with the Buddhists of Ceylon, he is putting in a few weeks of very useful work among local Buddhists which is very much appreciated by them. The Rev. Mr. Spurgeon Medhurst's visit to Ceylon and his association with the Theosophical Society and the local Buddhists have naturally made a flutter in the dovecot of the local Baptists. Friendly visits were exchanged with the *Padres* and their relationship is all that could be desired. Mr. Medhurst will however not let the grass grow under his feet. He preaches to the Padres Theosophy in pyjamas! During his short stay in Colombo he gave about half a dozen public lectures, the first being on "People I met" at the Musæus School. It was a beautiful interpretation of Karma, Bhakṭi and Gñana Yoga. Mr. Medhurst and Mr. P. D. Khan have some very important business in hand just now in connexion with the Buddhist Theosophical Society, and as soon as this is over Mr. Medhurst will leave for Adyar. Our Dutch friends will remember their fellow-worker, Mr. Huidekooper. This earnest student of Theosophy called on Mrs. Higgins at the Musæus School during the early part of this year on his way to Holland from Java on furlough. He returned during the latter part of last month to Java. He touched at Colombo and looked up his friends of the Hope Lodge for a few words of greeting before the steamer resumed her journey to Java. He was present at the Convention at Budapest and gave us a glowing account of the most successful Convention ever held in Europe. According to him our dear President's presence was the key-note of its success.

On August 2nd Reuter telegraphed to Ceylon the following message: "In the House of Commons, Colonel Seely, replying to Mr. Percy Alden, said it was a mistake to suppose that the Buddhist Theosophical Society of Colombo represented the whole Buddhist community of Ceylon. The Registrar had been removed from the Hall of the Society because his presence there tended to identify the Registrar too closely with this particular Society."

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With reference to the above message the *Times of Ceylon* of August 3rd, made the following reference:

With reference to Reuter's message and the question in the House of Commons concerning the Buddhist Theosophical Society, Colonel Seely, the Under-Secretary for the Colonies, would seem to have been incorrectly informed of the facts. The Buddhist Theosophical Society was founded about 29 years ago by Colonel Olcott, and the large net-work of Buddhist schools which is in existence to-day is the result of the work of this Society. In the last census report Mr. P. Arunachellam said: "A better day appears to have dawned for Ceylon Buddhism. Thanks to Col. Olcott and Madame Blavatsky, the founders of the Theosophical Society, established in Ceylon in 1880, truer ideas of Buddha's teaching have been spread, and a remarkable revival has occurred under leaders of high character." About 1885 the Buddhist Theosophical Society, in consultation with Colonel Olcott, appealed to Government to secure the services of a Registrar to solemnise marriages amongst Buddhists. His office was located in the rooms of the B. T. S., in Maliban Street. The Registrar was nominated by the B. T. S., and his name on being submitted to Government was approved by Government. The first Buddhist Registrar appointed was Pundit Batuwantudawe. After his death the Society nominated Pandit Kaviratne. At the next appointment the Government Agent appointed his own nominee instead of carrying out the recommendation of the B. T. S. The G. A. appointed a Vidane Aratchy, a petty headman, and at his death another petty headman was appointed to the post, and, curiously enough, all these officers were members of the B. T. S. The last headman is now holding his office at a rival Buddhist Society founded a few years ago by Mr. Dharmapala, who was connected with the Mahabodhi temple case in India. After thus tracing the history of the Registrar and coming now to the first portion of the message, it may be stated that, as a matter of fact, all prominent Buddhists of Ceylon in the maritime provinces are members of the B. T. S., and, therefore, it is open to doubt if Colonel Seely is quite correct. With regard to the second portion of the telegram, when the last Registrar was appointed he did hold his office at the Maliban Street quarters of the B. T. S., but, as the man was not the nominee of the B. T. S., the Government ordered that he should hold his office somewhere else. He has moved into the rival Society's rooms, where he is still known as the Buddhist Registrar.

H.

The varieties of circumstance which influence [men's] reciprocal interests are so endless, that all endeavor to deduce rules of action from balance of expediency is in vain. And it is meant to be in vain. For no human actions ever were intended by the Maker of men to be guided by balances of expediency, but by balances of justice. He has therefore rendered all endeavors to determine expediency futile for evermore. No man ever knew, or can know, what will be the ultimate result to himself, or to others, of any given line of conduct. But every man may know, and most of us do know, what is a just and unjust act. And all of us may know also, that the consequences of justice will be ultimately the best possible, both to others and ourselves, though we can neither say what *is* best, or how it is likely to come to pass.

RUSKIN.

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CONCERNING THE ORIGIN OF LIṄGA WORSHIP.

Though there is much in favor of the theory of the non-Āryan origin of Liṅga worship, we are, as yet, not obliged to regard this theory as anything more than a hypothesis. Liṅga worship having arisen in several parts of the world and being evidently something quite natural to primitive and even to more cultured man seeking for a symbol of the mysterious power of the creator of the universe, it is rather hard and, at any rate, not necessary to believe that the Āryans should *not* have conceived this idea before it was offered to them by some foreign nation: to the Greeks by the Phœnicians or Egyptians, and to the Āryan Indians by the Ḍravidians. A perusal of Professor Geldner's recent dissertation on the cosmogony of the *Ṛgveḍa*[1] shows that there was a current of thought in the *Ṛgveḍa*, and a strong one, which directly tended towards Liṅga worship.

Professor Geldner calls attention to the fact that the verb *jan* 'to generate' was for a long time the only expression for 'create,' "until the theory of emanation found its way into cosmology and *jan* was replaced by the more expressive verb *sṛj*." "The creation of the world," he says, "is generation and birth. This poetical, naïve idea dominates the ancient cosmogony and renders it possible to represent the mysterious process as a natural act and picture it to the mind by concrete symbols such as embryo, egg, liquor amnii."[2] There was from the beginning a strong tendency towards monism, as is evident from the repeated attempts to understand creation as mutual generation or as self-generation, but 'father' and 'mother' of the world always remained, be it as original potencies[3], be it as the first outcome of some enigmatical One. As might be expected, the couple are designated differently. In X, 72, *e.g.*, they are Dakṣha and Aḍiṭi; in X, 90, Puruṣha and Virāj (mutual generation); in X, 54, Heaven and Earth. The latter is the oldest idea and the most popular one (I, 164, 185, etc.). Now it is certainly surprising and significant that the most philosophical hymn of the *Ṛgveḍa*, the wonderful Nāsadāsīya-Sūkṭa (X, 129), is just the one in which the act of creation is more drastically than anywhere else figured by the process of generation, and that in the fifth verse, which is so unmistakable that no interpretation, however forced, could ever efface its purport.

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[1] *Zur Kosmogonie des Rigveda, mit besonderer Berücksichtigung des Liedes* 10, 129 von Karl F. Geldner, Universitätsprogramm, Marburg, 1908.

[2] Quite distinct in *Chandogya Upanishat* 3, 19, 2.

[3] Foreshadowing the two *avikṛti* (non-products) of classical Sankhya. (F. O. S.)

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Was it not a very small step, under such circumstances, to proceed to a material symbolisation of the two potencies, or, if not of both at once, at least of the male principle which was, after all, the more important one in the general opinion ?[1]

It is, however, quite possible that this step was favored and accelerated by some phallus cult already in existence among the original inhabitants of India when the Āryans appeared. For, though the interpretation of the Veḍic *shishna-devāh* as 'phallus worshippers' is not certain, the existence of Liṅga worship among the ancient Ḍravidians is very probable.

Dr. F. Otto Schrāder.

THE ETERNAL PILGRIM.

I walk the earth, "with graves below
And stars above me"; in my breast
I carry, wheresoe'er I go,
The burden of a deep unrest.

For never sordid lusts that move,
Nor dreams that light, the house of clay,
Fires of the hearth, nor breasts of love,
Shall give the immortal pilgrim stay.

And when earth's richest feast is spread
To lure the spirit to its clod,
My soul is hungry for the Bread
And thirsty for the Wine of God.

Yet traffic I with merchants here
While o'er my head the stars grow dim,
Nor mark the heavenly dawn appear
'Mid whispers of the Seraphim.

Margaret L. Lee.

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[1] So also Sayana according to whom "the world of the enjoyable *below*," in our fifth verse of X, 129, was "the lower, inferior part; *prayati*, the active, the enjoyer *above* was the higher, better one".

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SIVAN AS NATARĀJA.

Some readers who are specially interested in the picture of Natarāja or Sivan, given in our July number (p. 525) have sent some additional notes on that deity which we publish here.

First of all, Dr. Coomāraswamy, whose note on the Natarāja picture came too late for insertion in the number asks us to add to our explanation the following:

The concrete symbols carried in the hands are respectively a drum and a flame. The former represents creative sound, the latter destructive fire.

The dance represents the activity of the Lord in the Universe. "He is the dancer, who like the heat latent in firewood, diffuses his power in mind and matter, and makes them dance in their turn." He is one with that Eros Protogonos of whom Lucian wrote when he said: "It would seem that dancing came into being at the beginning of all things, and was brought to light together with Eros, that Ancient One, for we see this primeval dancing clearly set forth in the choral dance of the constellations, and in the planets and fixed stars, their interweaving and orderly harmony." I think that the example in the Madras Museum, which we illustrated, is finer than the examples in Paris, Copenhagen and Colombo. There are many such images in South Indian temples, but close access is usually impossible. One feature of interest may be noted in these figures—the presence of a woman's earring in the left ear. This is an indication, and the only indication, of the feminine side of the divine nature. Such 'double' images are rarer than those in which the half-feminine form is more fully indicated (ardha-nārīshvara).

Another reader sends us the following shloka, especially sacred to Natarāja:

लोकानाहूय सर्वान्डमरुकनिनदैः घोरसंसारमग्नान्
दत्वाऽभीतिं दयालुः प्रणतभयहरं कुञ्चितम्पादपद्मं ।
उद्धृत्येदं विमुक्तेरयनमिति कराद्दर्शयन्प्रत्ययार्थं
बिभ्रद्वह्निं सभायां कलयति नटनं यः स पायान्नटेशः ॥

Translated:

"He who calls forth all the worlds plunged in woeful Samsāra with the sounds of his little drum; who, out of compassion, grants freedom from fear; who raises his bent lotus-like foot; the destroyer of fear in those that seek refuge; signifying with his hand 'This is the way to liberation,' inspiring confidence; who dances on the stage, bearing fire. May he, the Lord of Dance, protect (us)!"

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A third reader says that an occult explanation of the symbolic dance is that Natarāja symbolises the rising and falling flame of pure Chiṭ or Intelligncc dancing in Ākāsha, in an inner cavity of the heart (or, according to others, the centre between the eyebrows), in deep meditation. It manifests in 'Chiḍambara' which is variously translated as 'the envelope of mind' or as 'Mind-Ākāṣha' with reference to one of the meanings of Ambara=Ākāṣha. (hṛdy ākāṣha-mayam kosham ; *Maṭrāyaṇa Up* VI. 27). Another draws attention to the great temple sacred to Natarāja, in the town called Chiḍambaram.

Yet another explanation is given by some one of the 'dance'. Natarāja is the God of dancers and actors because he is the Lord of the Great Stage called the World. According to this explanation the dancing aspect is only secondary and limited.

Lastly we draw the attention of our readers to Dr. Schrāder's remarks on p. 641 of our August number on the subject.

We gladly make a note of these various opinions and data which prove that many of our readers take a real interest in the matter. In fact, all over South India Sivan as Natarāja is a living reality in the hearts of the people and most fervently worshipped by great numbers.

It would be easy to supplement and multiply opinions and references to the deity from books and texts ; that however is beyond our scope. A complete essay on Natarāja would be indeed valuable but just now we have no opportunity of doing more than merely drawing attention to this interesting figure in symbology and mythology and at the same time living power in the religious thought of South India.

J. v. M.

How to become a Future Buddha.

A human being, male of sex,
Who Saintship gains, a Teacher meets,
As hermit lives, and virtue loves,
Nor lacks resolve, nor fiery zeal,
Can by these eight conditions joined,
Make his most earnest wish succeed.

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REVIEWS.

MYSTICAL TRADITIONS.[1]

This is the first of the publications of the International Committee for Research into Mystical Traditions, and is dedicated "To the beloved memory of Helena Petrovna Blavatsky by one of her grateful pupils." Gratitude is a rare virtue in these days, when so many of those who owe more than life to Madame Blavatsky are seeking to destroy the Society she founded. Mrs. Cooper-Oakley traces the history of the forms in which mystic tradition has been embodied, and shows how the colleges and corporations of Paganism were continued from the fourth century onwards in the associations and heresies of Europe; Mithraism and Manichæism with the remnants of Gnosticism gave rise to the Albigenses, the Troubadours, and all their subdivisions. A mass of profoundly interesting information is gathered together on these points, and it is shown how Masonry plays its part in the same line of tradition, and how architecture manifests the knowledge of the mysteries.

The second part of the book deals with secret writings and ciphers, and throws much light on the use of these. It will be remembered what a great part ciphers play in the controversies which rage round the great Lord Bacon. The book concludes with a large number of notes and references most useful to the student.

A. B.

THE ARCANE SCHOOLS.[2]

The name of John Yarker is familiar to all Masons, and his reputation as an authentic writer on Masonic and kindred subjects is well established. His labor of long years once again manifests in this new volume, which is a review of the origin and antiquity of the arcane schools with a general history of Free-masonry and its relation to the theosophic, scientific and philosophic mysteries. An octavo volume of over five hundred pages dealing with controverted matter is not an easy book to review. It is a very fine accumulation of material, well arranged and systematised, which in itself makes the book very useful. Of course there are details thrown in which to the student of the occult lore are not quite genuine, and even bits of information about recent events are not wholly correct. Thus the little information given about the origin of Universal Co-Masonry is inaccurate. The writer shows familiarity with the works of H. P. Blavatsky, and the theosophic student will see how the author's expositions are tinged by *The Secret Doctrine*. It is a consolation to note that, unlike many modern Masons, Mr. Yarker does not trace the origin of Free-masonry to the Operative Masons of Europe, but right back to Atlantean times. While perusing the work one feels that the writer would have rendered yet better service to Masonry had he been more familiar with the theosophic teaching as regards the earlier races. Though Mr. Yarker seems to believe in the Lemurian and the Atlantean

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[1] By Isabel Cooper-Oakley. Ars Regia, Milan.

[2] By John Yarker. William Tait, 3, Wellington Park Avenue, Belfast.

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Races, his knowledge of them is not very deep, and apparently this has been an hindrance in his work of reaching the origin of Free-masonry and tracing its history unbroken. The work is divided into four parts: I. The Arcane Schools. II. Operative and speculative. III. Speculative Revival. IV. Ancient MSS. In addition to these there is a preface, an introduction and an index which might with advantage have been made fuller and richer. The book is worth perusing, and ought to be in every Masonic Library.

B. P. W.

THE THREEFOLD LIFE OF MAN.[1]

All those who study mysticism in the broader sense, as a universal phenomenon instead of as the special and unique revelation of any individual writer or teacher, have to treat the subject as a comparative science. In the field of such a comparative study of mysticism the name and works of Jacob Boehme stand out in most conspicuous magnitude. We are glad therefore to announce the reprint of one of Boehme's chief works, at a cheap price and of excellent execution—in a form acceptable and useful to the modern reader. The full title of the work is "The high and deep searching out of the threefold life of man through [or according to] the three principles; by Jacob Boehme *alias* Teutonicus Philosophus; written in the German language Anno 1620; Englished by J. Sparrow, Barrister at Law of the Inner Temple, London." This book was published in 1650.

In a Publisher's Note Mr. C. J. Barker announces his intention to issue a reprint of the whole of Jacob Boehme's works in a complete edition, uniform with this first volume. He also intends to reissue various English publications *on* Boehme. If Mr. Barker succeeds in executing his plan he will certainly be rewarded with the gratitude of all English-reading students of mysticism.

This present volume contains besides the reprint itself (covering 547 pages) and a full index to the same (of some 65 pages) an interesting introduction of forty pages by the Rev. George W. Allen, and a brief synopsis of the contents and appendices giving complete lists of Boehme's works and their English translations, as also of the MSS. left by D. A. Freher, "Boehme's greatest, though but little known, expositor."

We wish every success to the important undertaking commenced with this volume. Short of a direct, new and modern translation of Boehme into English this is the best and most practical method of making him easily accessible to the general Anglo-Saxon public, and as far as the material side of the reproduction is concerned the work has been done exceedingly well.

J. v. M.

TRUE HINḌŪISM.[2] Re 1-4-0

This is a nice book well printed at our Vasanta Press and is the first part (entitled "First steps in the Yoga of Action") of a series named *True Hinḍūism*. The author, Mr. Rāma Prasad, is a member of the

[1] John M. Watkins, London, 21, Cecil Court, Charing Cross Road. (12*s*. 6*d*. net)

[2] By Rama Prasad, The *Theosophist* Office Adyar, Madras.

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Theosophical Society and well known as a scholarly writer on Hindū metaphysics and kindred subjects. The book is divided into sixteen chapters and the earlier ones form very interesting and instructive reading. The later ones will appeal more to the metaphysical student. A book without a table of contents is an unusual thing in our days, but such is the case with the one under review. It is a good book worthy of perusal by all Hindūs.

B. P. W.

IDEALS OF PURITY.[1]

From the Anglo-American Book Company we have received a set of four well-printed and neatly produced little books on personal purity. They are all by the same author—Ernest Edwards—and are addressed respectively to girls, boys, young women and young men. They are excellent little books for the purpose intended, which is to place before young people truths in relation to sex matters, and health generally, which they ought to know and of which a false modesty frequently leaves them in ignorance, to their great peril. They are written in simple and direct language but with excellent restraint, and give sound advice as to the proper methods of preserving purity, and emphatic warning against practices injurious alike to body and soul. Laying stress on the importance of thought as the pre-requisite to control of action, these little books should be particularly welcome to the theosophical parent who desires to help sons or daughters through the period of youth and early manhood or womanhood.

E. W.

SMITHSONIAN INSTITUTION.[2]

We have received the *Annual Report of the Board of Regents of the Smithsonian Institution*, for the year ending June 30th, 1907. It contains 57 pages of preliminary official matter and 94 pages taken up by the Report proper while the 'General Appendix' runs from page 95 to page 726, a full index included. This 'Appendix' which is profusely illustrated contains as usual a selection of highly important papers and essays on the most different scientific subjects, mostly as popular in form as they are thorough in quality. It is mainly with this 'Appendix' that our interest lies, though the specialist will find much valuable matter in the preliminary matter also. Of the twenty-nine papers included, written by the most competent writers of different nations, we quote the following tantalising titles: 'On the properties and natures of various Electric radiations,' 'Geology of the inner earth,' 'Prehistoric Japan,' 'The origin of Egyptian civilisation,' 'The fire piston,' 'The origin of the Cannaanite Alphabet,' 'The Problem of Color Vision' and 'Marcelin Berthelot.' Every time a new volume comes from the Institution we are filled anew with admiration for the magnificent way in which it fulfils its task of 'advancing human knowledge'.

J. v. M.

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[1] By Ernest Edwards. Anglo-American Book Company. Personal Purity Publications 1/- net.

[2] Washington, Government Printing Office, 1908.

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THE GRADES OF LIFE.

Under this title under which Mr. Sopote of Oxford has produced a pamphlet of thirty-seven pages on Immortality. It takes the form of letters exchanged between student-friends and is, in effect, an argument for re-incarnation based on Pascal's theory of this life as a dream from which we awaken at death. The term re-incarnation is not used throughout and the writer calls his theory Medialism, and builds it up very cleverly; so, remembering that "the rose by any other name would smell as sweet" we can commenced Mr. Sopote's effort to our readers who may wish to interest a friend in the doctrine of rebirth under a new name.

X. Y. Z.

A FRAGMENT ON EDUCATION.[1]

Though the author quotes as a motto for his book "His subject was the bore of all bores, Education, a subject without beginning, middle or end" his own work proves that epigram very unreliable. In fact we find many a fascinating page and many a brilliant phrase in this little work. A judicious philosophical spirit pervades the whole, the spirit that balances evenly and examines a problem from many a point of view—but that is not always, not often even, able to give definite conclusions and crystallised verdicts. Reading the various chapters one starts oneself musing on these vital topics and looks back on one's own younger years. One might even mischievously suggest that in the hands of younger people this is an excellent 'manual for the criticism of parents and teachers.' The book contains twenty-three chapters of which we quote as samples the following titles: 'Theory and Practice,' 'The Ideals of Manhood,' 'The Training of the Intellect,' 'Guilt and Punishment,' 'Education and the Individual'. We should like to transcribe the whole list of them, but as space forbids that, we conclude this notice by quoting the opening passage from the chapter on 'The Unsolved Problems of Education', giving a good example of the writer's way of dealing with his subject and the broadness of mind with which he approaches it.

"Throughout all this treatment of educational topics it has many times come to light how little finality there is in the treatment of educational problems. Whether we shall make education liberal or practical; whether we rely on love or fear as a motive; how far we shall leave boys to themselves; how far we shall trust them or watch them; whether we shall keep in view the cleverest boy in a class or the most stupid; these and a hundred similar questions have been raised but have not been finally answered. It appears to me there is no final answer to them. Our books on educational theory treat education far too much as an exact art; but it is only exact within narrow limits. Given certain ends, we can say how to reach them. But who is to give us our ends? The ends of life are all matters of dispute; education reflects men's views of life."

J. v. M.

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[1] By J. Nelson Fraser, M. A. (Oxon.) G. A. Natesan & Co., Madras.

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THE SACRED BOOKS OF THE HINḌŪS, VOLUME I. UPANIṢHAṬS, PART I. MUṄḌAKA, MĀṄḌŪKA (*sic*), TRANSLATED BY SRĪSA CHANḌRA VĀSU.[1]

The well-known editor and commentator (translator) of *Ashtādhyāyī* and *Siddhanta-Kaumudī* has begun another gigantic undertaking. The *Sacred Books of the Hindus* are to embrace the older Upanishads, the more important works of the six Schools of Hindu Philosophy (including, among others, the commentaries of Vallabhāchārya, Shrīkantha, etc.), and the more important Smṛtis, Vedaṅgas, Purāṇas, and Upavedas. In the list of co-workers we read such names as Mahādeva Shāstrī (Mysore), Professor Ganga Natha Jha, Satish Chandra Viḍyābhūṣana, Dr. Coomaraswamy, etc., which give a fair promise for the future of the undertaking.

Part I of volume I which is now ready and before our eyes, comprises two Upanishads, Muṇḍaka and Maṇḍūkya, both with an English translation of Anandatīrtha's commentary. Throughout the work first the Samskṛt original of the mantra is given, then a Samskṛt-English vocabulary of all the words of the mantra, as they occur in the latter, but in their Pada form (*i.e.*, without regard to Sandhi), then the English translation, and, finally, Madhva's commentary and notes of the author mainly taken from Kṛṣṇāchārya Sūri's Ṭīka. This is a convenient arrangement. It was also a good idea to translate Madhva's commentary, not only because it was not translated before, but also because it was high time to show to the English-reading public that the interpretation of Çankara is by no means the only one possible. One might object that after the Advaita interpretation first that of the Viçiṣṭādvaita ought to become known, but Rāmānuja has—strangely enough—not composed any Upaniṣad commentaries (if he had done so, it is difficult to understand why they should not have been preserved), and the commentaries of his school, valuable though they be, are certainly not half so original as those of the founder of the Ḍvaita School. Madhvāchārya is a highly interesting personality because of the exceptionally wide horizon of view he had. He is the only one of the great commentators who makes his extensive reading fruitful by comparing wherever he can, thus approaching more, perhaps, than any author before him, one of the first demands of modern literary research.

The translation before us is in prose, while Madhva's commentary is in verses. This ought to have been mentioned in the preface. If we examine the first two pages of the translation of the commentary, we find the following. The bracket is used in a most misleading way. It should be employed only where the translator adds something. But it is used for words of the text itself in lines 6 ('when acting as Hotri priests'), 7 ('when officiating as Uḍgātri priests') and in the middle of page 6 ('They were not worshipped as the Supreme God'), whereas some half a dozen times the additions of the translator (or the sub-commentary[2]) are not at all distinguished as such (line 2: 'but are employed in a ritualistic sense:' page 6 line 9: 'in those times'; line 11: 'also;' line 13: 'of the Truth about God'; etc). Page 5, line 11 we read 'any one' instead of 'anything' (किंचित्, *i.e.*, any principle); line 13

[1] Published by Sudhindra Nath Basu, at the Panini Office, Bahadurganj, Allahabad. Price Re. 1-8.—(annual subscription, Rs. 12.).

[2] The latter might be in pointed brackets to distinguish them from the former.

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'devotees and Bhāgavatas' should be 'Bhāgavatas (or devotees'); line 16 'has been' should be 'is;' line 18 'get the grace of' is hardly an exact translation of प्रशाम्यति ; line 20 fll. both the 'true' have to be cancelled, while 'in the Satyas (the Rik ?) and in the Samans' must become 'in the true Samans,' the bracketed references to Yajur and Atharva Veda having to disappear as misleading; lines 24/25 'for whose sake they lay down austerities' should be: 'And which they declare (the goal or essence of) all austerities' or: 'And which all austerities profess (tend to)'; line 25 'Great Ones perform' should be: 'People perform;' line 28 before '(Gīta, xv. 15),' the following is to be inserted: 'So also in the Bharata'; page 6 line 12 'love' ought to be 'respect'; line 17 fll. should run: 'Therefore there is in the Veda not such a thing as earlier or later (higher or lower), because from Hari the Horse-faced[1] all (religious literature) from the Ṛgveda down to (Sri-Madhva's) Anuvyākhyā has sprung;' the then following words 'therefore let all worship Hari alone' should be: 'Therefore through all (these religious works) let him (or: one should) worship Hari'; and the rest of the section is no translation at all but a paraphrase.

The above is not said to discourage the translator, for pioneer work is never quite easy, and the book may still be useful to those who do not care for a strictly philological translation. But Çrīça Chandra Vasu has shown that he can do much better work than this, and we therefore hope that the next parts of his Upaniṣad volume will become worthy of his earlier publications, which have been the delight of scholars like Max Müller.

To those who would like some orthodox information about Srī-Madhvāchārya, the pleasant book of Mr. C. M. Padmanabha Char entitled *The Life and Teachings of Srī-Madhvāchārya* may be warmly recommended.

F. O. S.

PAMPHLETS.

Le Dr. Th. Pascal, Premier Secrétaire Général de la S. T. de France. Price 50 centimes. Paris, Publications Théosophiques. This is a neat reprint from *La Revue Théosophique Française*, containing the biography of Dr. Pascal, together with a description of the cremation of his body. An excellent portrait forms the frontispiece.

The Presidential Speech of the Second Sind Social Conference, by Bulchand Dayaram, B. A. This is a verbatim reprint of the said address which strikes a tone of lofty ethics and practical insight. The author, an old F. T. S. and President of the Hyderabad Municipality, here submits thoughts and suggestions which we strongly recommend to all those who are interested in social reform in India.

The Annual Report of the Madras College, Mylapore, for the year 1908—1909, Madras, General Supplies Company, contains various data of interest and reports favorably on the future prospects for Samskṛt education.

The Second Annual Report of the Depressed Classes Mission Society of India, for the year 1908, Bombay, records much exceedingly good and useful work.

The Eighth Annual Report of the Madura Tamil Sangam, (in Tamil) describes the activities of the past year.

[1] Turaganana, referring to Vishnu as Hayagriva. This is perhaps not a very edifying epithet, but it must not be omitted therefore.

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OUR CONTEMPORARIES.

The Annals of Psychical Science—(July-September)[1]

"Human Radio-Activity" provides an interesting discussion between Commandant Darget and others. The Academy of Science is in receipt of communications from Darget which advance the theory that the human organism gives out rays similar in their action on the sensitive plate to the X-rays, and which he calls V-rays. His theory is that if the blank side of a sheet of paper with printed or written character on the other be applied to a sensitive plate, the whole wrapped in black and then red paper and held against the forehead for thirty minutes or an hour, the characters will be reproduced on the plate. M. de Fontenay claims that the same results may be obtained from an artificial source of moist heat resembling perspiration of the skin. He says that the contact may be shortened by cold, dry atmosphere, and that better results follow from placing the characters in contact with the plate though some impression is made with paper reversed. There are many complex phenomena produced, all of which he thinks are but the result of the chemical action of the ink on the plate. He further contends that if plates could be so affected by human effluvia, the handling in process of manufacture would render plates fogged and useless. The subject is continued by Dr. Saint-Albin who comes out with his experience of wrapping a few exposed negatives in some red printed paper which left its impression of printing after being packed for several months. This he takes to be another proof of the action of printer's ink without any psychic force whatever. Mrs. Laura Finch then concludes with her belief in Darjet's V-rays, as a result of her experience in impressing plates without a chamera. She held a box of fresh, unopened plates between her hands causing the two inside ones to receive an impression of the words on the slip of directions placed in the box without touching the plates. Fatigue and other abnormal physical signs led her to believe that she was transmitting energy from her own body.

Other Contents: "A New Mediumistic Phenomenon" by Dr. Julien Ochorowicz; "New Séances with Eusapia Paladino"; "Characteristics of Eusapia Paladino's Mediumship"; "Humbug in Psychic Photography"; "Concerning Physical Phenomena in Mediumship"; Correspondence, Echoes and News, Book Reviews.

Orpheus—(June)[2]

Our Art-Circle is doing excellent work which of course will widen out in course of time. This number has two good illustrations "Paolo and Francesca" and "Avalokiteshvara," which could have been more carefully printed. There are some excellent poems by Edouard Schuré, Diarmid, Clifford Bax, Franz Evers and L. M. Duddington. "Art and Literature" by A. E. is continued, "Art and Yoga in India" is a contribution by our friend Dr. Coomaraswamy while Anatolius writes on "John of Clairvaux". Mr. Sidley, the Secretary of the Art-Movement opened the May meeting with a financial statement in which he demonstrated clearly that one cannot serve Apollo and win the smiles of

[1] 110, St. Martin's Lane, London.

[2] The Quarterly of the Art Movement of the Theosophical Society. Honorary Secretary Mr. Herbert Sidley, Strathleven, Oakleigh Park, London.

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Mammon. The H. P. B. Eodge has voted a donation for the expenses of the art-circle.

The Modern Review—(August) [1]

"The Ancient Dignity of an Indian Farmer's Life" is a contribution by Mr. Dvijadas Datta which shows that in ancient days agriculture was studied as a science and under the name of 'Vārtā' stood side by side with metaphysics and theology. The *Amarakosha* gives 'Vārtā' as one of the names of the Vaishya's occupation and puts 'arable farming' above 'cattle rearing' and 'commerce,' and in rank and dignity the merchant was decidedly inferior to the farmer. What was the political and social status of the farmer in ancient India? Kings themselves looked after and cared for the agricultural class. See, for instance, the degree of solicitude for the prosperity of the farmer displayed by Rāma in his conversation with Bharata whom he asks: "Is the country over which our ancestors ruled, well tilled to the very borders, and are there plenty of cattle? ... Do they get on without depending on the rainfall? ..... Are all the arable and cattle farmers pleased with thee?" Then see how Kshatriyas were also directed to engage in agriculture: "The Kshatriya also should take to farming and thereby worship the Brāhmaṇas and the Gods." Nay even every Brāhmaṇa during the period of his Brahmacharya had to serve as a sort of farm apprentice under his teacher. Why, even the Lord Shrī Krshna Himself and His brother Balarāma tended cows? The writer laments the lack of enthusiasm in modern India for this work and he exclaims: "O that we knew how much more acceptable it would be to the heroes we worship, if we tried more to follow their example in our lives than to extol them by words of mouth."

Other Contents: "The Triumph of the Indians in Canada"; "Sir Charles Malet"; "The Svadeshi and Boycott Movement"; "Aurangzeb"; "The Fatal garland"; "The International Congress of Applied Chemistry—a lesson for India"; "Some Pages from the Diary of an Indian Student"; "Bee-Keeping"; "Profits of establishing the Table-Blowing Industry in India"; "Equal Rights"; "The Bengal Technical Institute"; "Modern Education of the Hindū Woman"; "Lord Ripon"; Reviews of Books, Notes, etc.

Modern Astrology—(August) [2]

In "The New Age" Bessie Leo's contribution adds to the prevailing interest manifested in the coming of the Christ. The Zodiacal signs, indicating His advent before, are again significant at the closing of the 2000 year cycle reckoned by all astrologers as the regular interval between dispensations. The coming event is marked by signs of spirituality manifesting through various centres, foremost of which is the Theosophical Society which is compared to John the Baptist crying: "Prepare ye the way of the Lord, make straight the path before Him." It proclaims the new civilisation of the sixth sub-race with its added sixth sense of intuition, and free of all separateness and discord. A few of that type now in incarnation called Uranians by astrologers possess the attributes to gain knowledge by intuition rather than by intellect, on which the five-sense people must rely. The glorious opportunity to do

[1] 210-3-1 Cornwallis Street, Calcutta.

[2] Imperial Buildings, Ludgate Circus, London.

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pioneer work preparatory to His coming is offered to all who are capable of responding, while the younger members of this generation will be granted the privilege of witnessing the Christ in person, and aiding in His ministry. We may share the privilege of providing a proper environment to these Uranian children of the new temperamental characteristics, and abilities to penetrate a new world. In them the dual force of the heart and head will be united. The negative pole of aries and positive one of scorpio, as of to-day will be reversed in the future when occult powers will be used by positive aries and negative scorpio —thus building seer-ship on lines of rigid purity.

Other Contents: "The Editor's Observatory"; "Result of the Prize Competition on the Horoscope of Dr. Louise Appel"; "News from Nowhere"; "The Foundations of Physical Astrology"; "The Zodiacal and Planetary Temperaments (V. The sign Taurus)"; Correspondence, etc.

THE CO-MASON—(July) [1]

Mr. E. H. Martin writes on "The Aims of the Alchemists" which provides an interesting reading. According to his view the alchemists always aimed at the spiritualisation of matter and to them physical life was by no means a vile and worthless thing. They held that God intended always to produce gold which in their science stands for perfection. That gold appeared but seldom because we failed in our business of removing those causes which arrested the development of the substance with which God worked. The only method to achieve this lay in separation, followed by recreation. Hence arose their precept: "Volatilise the fixed; fix the volatile." The substance or "first matter" was "the soul of nature apart from its manifestations" which was virgin but is not so any longer. It has become "the body of death" but could be restored to that original pure state by the magic of enthusiasm, and self-sacrifice, and by the patient effort of brain and hand. So the alchemists work on the physical plane with crucible and alembic, with stillatory and furnace, on the spiritual with prayer and fasting, with ceremony and invocation. The Hermetic maxim of 'as below, so above' was so wrought into their being that they tried to produce gold out of lead, so that ultimately by the help of the fire of mind it would be possible to dissolve the compound ether of our soul and discover its foundation 'stone.' Alchemy taught that if the change from imperfect to perfect metal was to take place quickly it must be by the help of man's intellect. When at last it is purified, the basic matter, of itself, attracts the solar emanations and the union of the two principles once affected, the work of regeneration will proceed by its own momentum and lead would become gold, at which point the Magnum Opus of alchemy on the material plane was achieved. This was the aim of many of its professors. But the true aim of the real spiritual alchemist was the transmutation of the animal-man into the God-man. He was a practical mystic speaking in terms of chemistry because to him the processes leading to the regeneration of the human soul and body were actually identical with the processes leading to the regeneration of minerals.

Other Contents: "From the Master's Chair"; "The Chevalier Ramsay"; "The Book of Job"; "Rite Français ou Moderne"; "Symbolic Trees"; "Concerning Knots, and Cords"; Reviews, News, etc.

B. P. W.

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ACADEMICAL MAGAZINES.

Journal of the German Oriental Society. Vol. LXIII, No. 1.

The 'Word of God' having been nicely torn by modern Bible criticism, a similar fate seems to rapidly approach the 'Three-fold Basket' of the Buddhists. Professor R. Otto Franke of the University of Koenigsberg (Prussia), the native place of the *Critique of Pure Reason*, is preparing a *Critique of the Pāli Canon* which is to prove (and doubtlessly *will* prove) that a collection of the Buddha Word is a chronological impossibility, there being "not a shade of right in the idea that our canon, as we have it, is authentical." The foundation of the said 'Critique' is necessarily a Concordance of the Gāthās occurring in the Tripiṭaka[1], and the first instalment of this Concordance is the article entitled "The Suttanipātā-Gāthās and their Parallels, Part I; Uragavagga and Cūlavagga" with which the *Journal* opens its present number. The 'Concordance' is to be at the same time the indispensable foundation of a thoroughly scientific treatment of Pāli Grammar which has been lacking as yet, the only work of that kind in existence (by Professor Kuhn, Munich) calling itself modestly but appropriately not a 'Pāli Grammar' but 'Contributions to Pāli Grammar.' The 'Concordance,' to judge from what is before us, promises *inter alia* the following services. It will prevent a falsified proportion of majority in the case of grammatical forms which may be registered as occurring in a number of texts and passages, but are in reality always found in the same (or nearly the same) Gāthā only. It will, further, be immensely useful to metrical research by enabling us, *e.g.*, to determine that a certain Gāthā must not be rectified by some conjecture, it having already been metrically wrong from the beginning. It will show that reminiscence of sound is the root out of which many Gāthās have grown. It will prove beyond doubt that the canon swarms with contradictions both formal and substantial. It will show that already when the canon was compiled there was no agreement as to the real origin of those sayings which tradition would make us believe to be the very word of the Buddha. For, many a saying which is attributed to the Buddha in one text, is ascribed to one of his disciples in another, whereas, in a third one it is put into the mouth of some celestial being, and again in another into that of a monk of some former Buddha, etc. The canon is full of frozen phrases which appear over and over again (often where they are quite inappropriate) to fill some gap in the verse. "It is unthinkable that the fascinating Buddha who cared for the contents and not for hollow words, could have repeated *ad nauseam* such trivial, trite phrases." Another exceedingly important element in the making of the canon is the catch-word. It constantly seduces the authors of the canon to deviate from their subject. Here again we have a scholastic feature which is foreign to original thinking. "How can one believe that in such passages we hear the great Buddha, or any single thinker at all, speaking uniformly!" The 'Concordance' is, as may be imagined, a most painstaking work, the preparation of which must have engaged its author for many years, and it is as scrupulously accurate as a scientific work can ever be. It has, besides, the advantage of being the work of a scholar who is easily the first authority of our time in the field of Pāli philology. However, whether the

[1] These being, as a whole, the oldest element of the canonical Pali literature.

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conclusions the professor draws from his Concordance, will be all acceptable, is another question. We are afraid that his passion will induce him in more than one case 'to pour out the baby with the bath' as the Germans say.

Jarl Charpentier continues his "Studies in Indian Narrative Literature". This time it is the Mātanga-Jātaka (Jātaka No. 475) which is examined and compared with the corresponding Jaina story of the Uttarajjhayana (ch. xii). The result is not quite as satisfactory as in the case of the first study.

There is, further, a long article, by Ludwig Venetianer, on "Origin and Meaning of the Readings from the Prophets," *i.e.*, the traditional reading, at certain occasions, of certain sections of the Bible, especially the Prophets. The writer compares the sources of the first three centures with the present-day use in both the Catholic Churches, apparently with good success.

Other Contents: "Tables of the Pronouns and Verbs in the three languages of Lahoul," by A. H. Franke; "A collection of Persian and Arabic manuscripts in India" by T. Bloch (calling attention to the Oriental Public Library at Bankipore); "The Canaanite and the South Semitic Alphabet" by Fr. Praetorius. There are also four annual reports: on the progress of Semitic, Abessinian and Sabæo-Minæic, Old Testamental, and Egyptological studies.

Mind, A Quarterly Review of Psychology and Philosophy, edited by Professor G. F. Stout. April, 1909.

The number opens with a paper on "Solipsism" by F.C.S. Schiller. What is Solipsism? "It may be best defined perhaps as the doctrine that all existence is experience, and that there is only one experient. The Solipsist thinks that he is the one." Starting from this definition, the writer tries to show that very many philosophers are Solipsists or at least Cryptosolipsists whose view needs Solipsism for its logical completion. As such Aristotle, Berkeley, Hume, Locke, Descartes, Fichte, Lotze, and others are enumerated. The article has a strong smell of Oxford school wisdom and shows, at any rate, that much confusion could be avoided if Indian philosophy were not so stubbornly ignored by Western professors of philosophy. It is not difficult to imagine that Vedānta is, to the writer's mind, a "distressing sort of philosophic megalomania." The paper ends, as might be expected, with a hymn to Pragmatism by which theory (that no idea is 'true' that does not 'work') Solipsism is *eo ipso* condemned, though not refuted.

There follows a continuation of a sympathetic criticism, by Professor Baillie, of "Professor Laurie's Natural Realism." The paper is engaged with the Ontology of the distinguished deceased who was, no doubt, one of the most original thinkers England has ever produced, though his indebtedness to several ancient philosophers and at least one modern one is much greater than his critic seems to be aware of. Knowledge of the Absolute is not possible by demonstration, but only by 'rational intuition,' as he calls the highest level of knowledge (see our previous review). This intuition is the highest point of fusion of subject and object in human knowledge, but it still preserves in a certain sense the essential distinction of subject and object. Our finite individuality is within the 'all-one' which is a 'transcendent' whole immeasurably beyond us. The nature of this relation of the One and the

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Many is the subject of the profound Meditations VI.-XI. "If I am exiled from God, how can I hold converse with Him? If I am in identity with God, how could the question of God ever arise?" The 'separateness,' 'limitation,' 'conditionedness' of individua is due to a factor in the Absolute which our author calls 'negation'. Finite individua are God's 'opposite,' God's 'other,' they are 'God and God-not.' The Absolute as such is solely 'affirmation'. By negation finitude is 'saved' from annihilation in the Absolute. By negation the individual is capable of 'resisting' God. Better to admit that finite individuals can and do 'resist' God and 'God's purposes,' than accept the conception of a 'fated world.' The individual opposes God, but he does so by the very conditions of God's creative method. For "God is a spirit but a spirit in difficulty," "from which he is slowly extricating himself." Our task as men is to co-operate with Him, and "sympathise with Him" in His struggle as He sympathises with us in ours.[1] Evil appears where negation remains as an irremovable factor. It is defined as "the failure of God-creative to realise the ideal of the individual and of the whole on the plane of being man occupies." In inorganic existence the creative end appears to be nearly attained, but in the case of man the Absolute has hopelessly failed, his very ideals being impossible of fulfilment. Man is "God's greatest, strangest, divinest and most deplorable work." The strength of negation, the impotence of God, nowhere shows itself so palpably than in Death which is a "profoundly immoral and glaringly irrational event." In a curious contrast to this statement, the last Meditation gives not only a defence of individual immortality, but even a more complete one than seems to have been given before by any philosophical author. The idea of reincarnation, however, seems not to play a great part in it, our author's idea of immortality being simply that man, *if* he succeeds in passing through the ordeal of the tomb, is planted safely and for ever, with all his self-conscious completeness assured, in a realm of eternal life. Here Christianity is paid its tribute. There are, however, thoroughly theosophical ideas in this last Meditation, as may be seen from the following quotations: "The continuance of life beyond the grave *may* depend on the extent to which the potential in each man has here become actual"; "he who has not found eternal life here will not, it may be said, find it hereafter"; "a man striving after union with God here and now is *ipso facto* making himself immortal, in-as-much as he is bringing his finite spirit within the very life of the eternal spirit, and his being borne along in the current of that which cannot die".

"On certain Objections to Psychology," by T. Loveday, is engaged with the following arguments: (1) that psychology cannot exist except as a tissue of deceptive fictions; (2) that it cannot exist as an empirical study; (3) that certain parts of it are possible only as a branch of philosophy.

"Reflective Judgment," by R. A. C. Macmillan, is a very able little introduction to Kant's *Critique of Judgment*, showing, *inter alia*, that the usual criticism that Kant has violated the nature of feeling by reducing it to a form of intellectual cognition, is decidedly wrong.

There follow two discussions: "Mr. Rashdall's Defence of Personal Idealism" (maintaining, as Professor Laurie's "Monistic Pluralism," a

[1] This is exactly the doctrine of Eduard von Hartmann.

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limitation of the power of God, in order to solve the problem of Evil, and holding that the Absolute consists of (!) God and the souls with their respective merely subjective experiences) by John Watson, and "Mr. Haldane on Hegel's Continuity and Cantorian Philosophy" by R. A. P. Rogers.

From the Review of Philosophical Periodicals we may mention that the Journal of Philosophy, Psychology and Scientific Methods has no less than four articles on the problem of time; further that a German (R. Hennig) tries to explain double personality by the alternating activity of the two halves of the brain!

The Indian Antiquary, February, March, April, 1909.

There is hardly anything in these numbers calling for general interest excepting perhaps the "Ten Ancient Historical Songs from Western Tibet" communicated in the original and the English translation by the indefatigable missionary A. H. Francke, and Mr. H. A. Rose's account of "The Chuhas or Rat-children of the Panjab"—microcephalous idiots found in the company of faqīrs of the Shāh Daula Sect. Mr. Rose also contributes some more Panjabi songs, and there is a continuation of Mr. V. Venkayya's "Ancient History of the Nellore District," also an obituary notice of Professor Richard Pischel who died in Madras in December last.

DR. F. OTTO SCHRĀDER.

THEOSOPHICAL MAGAZINES.

ASIATIC.

Adyar Bulletin, Adyar, August, 1909. The 'Headquarters' Notes' chronicle the vigorous doings of Mrs. Besant in Europe and announce a string of prospective visitors to Adyar, some sixteen people who are coming out in the autumn in order to pay a short winter visit to India, or to stay there for a few years on the students' scheme. Mr. Leadbeater's monthly contribution is about 'Small Worries,' describing the promiscuous frenzies of the currents in the astral body of a confirmed worrier, 'with a multiplicity of little whirlpools and cross-currents, all battling one against the other in the maddest confusion'. 'These tiny centres of inflammation which thus cover the whole astral body are to it very much what boils are to the physical body'. Kate Browning contributes 'Adyar Sketch, No. III' on 'The Adyar River', a poetic and true description of its marvellous beauty. A few poems are given amongst which is a reprint of an early production by Mrs. Besant on 'True Prayer,' very effective. The 'Daughters of Europe' by Nina de Gernet is concluded, giving an instalment of the same rapid and vivid qualities as before. 'The Lesson of Love' is an ethical allegory by Elisabeth Severs, while 'Ghosts' is an interesting newspaper cutting on the subject. 'Theosophy the World Over' concludes the number.

Theosophy in India, Benares, July, 1909. The number is a big one of 54 pages. It opens with 'The Monthly Message' as usual. These notes seem to reflect aspects of Indian temperament with a fidelity which

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makes it worth while meditating over them. I. J. S. reports notes on a lecture by Mrs. Besant on 'Sacraments' in which we find this opinion: "The reformation by doing away with the sacramental character of the ceremony has degraded marriage to a mere contract, and thus divorce has become easy in Protestant countries." Hedwig S. Albarus continues 'The Ethics of Buddhism'. Pilgrim writes 'To the Pilgrims on the Path'—a little ethical sermon on love, peace and purity that we "may attain to the Ṛshi's wisdom, the Bhakta's love and the Yogī's bliss". 'Our Wandering President' is the title of the paragraphs telling the latest news about Mrs. Besant. Moti Lal Misra writes 'A Theory of Concentration,' in which he says: "It is too late to imagine that the heart is the place where this work of concentration is carried on. It is done in the brain, which is entirely distinct and separate from the heart". The writer then proceeds to describe the brain, its cells and the electric processes in them. Mr. Arundale, the Principal of the C. H. C., writes on 'Education and the Theosophical Society'. He exhorts the Indian members of the Theosophical Society "not to let this year pass without trying to vitalise the educational movements throughout the country". He also proposes that at the next Convention of Benares the educational problem shall be discussed and that an effort "be made to make the coming year a year of far-sighted preparation of those young souls whose karma it may be to share in the inauguration of a new epoch, of progress and of service". Nassarvanji M. Ḍesai begins an article called 'Notes of Study in the Zoroastrian Yasna'. News, notices, reviews, etc., fill up the number, the review of the Magazines being specially extensive.

The Central Hindū College Magazine, Benares, July, 1909. 'In the Crow's Nest' gives the month's news and B. continues his 'Religion and Morality—a Dialogue,' but we must confess that this month's instalment is very long-winded. Dr. A. K. Coomaraswamy writes a note on 'Extinction' drawing attention to the fact that consciousness has been described as threefold by psychologists: subliminal, normal and supraliminal. 'Hindū Chemistry' is a short paper by Ḍevi Dial. 'Mrs. Besant's mission in India', by an Indian nationalist, is reprinted from *The Indian Review*. The Shrī Pratap Hindū College of Kashmīr at Srinagar appeals for a lakh of rupees to help its work. The results of the prize definition of the word 'Nation' are given but the definitions are not so interesting as the note that accompanies them. Tulsi Ram Misra has a short article on 'Kālidāsa, Bhavabhūti, Bhāravi' discoursing on their merit as poets. The number contains also some minor matter.

Sons of India, Benares, July, 1909. In 'Sowing the Seed,' we find the remark that for India 'a national song is a more valuable factor even than a national flag.' Speaking of *Bande Mataram* the writer says: "To our European taste it is set in too pathetic a tone to arouse the enthusiasm which is its chief function." G. S. Arundale writes about 'The Empire Movement in England'. 'Medical Inspection of Schools and Colleges' is an unsigned article suggesting that Sons of India might help in establishing this sorely needed measure in India. Appalling statistics of poverty are given in it as applying to London. Francesca Arundale concludes her paper on 'What is Education.' A pathetic and sad sentence in it is "How many B. A.'s are there not, who have all joy of life drained from them in the weary wait for employment in Government

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offices? Alas for the nation that turns its ploughshares into pens and its sturdy peasants into scribbling clerks!"

The Message of Theosophy, Rangoon, July, 1909. Bhikkhu Silacara writes on 'Taking the Precepts,' a very readable article; and Nasarvanji M. Desai contributes an essay on 'The Divine Law.' The reprint from our pages of Johan van Manen's 'Esotericism in Buddhism' is brought to a conclusion and the 'Potthapada Sūtta' is continued. Some correspondence and 'Notes and News' follow.

Theosofisch Maandblad voor Nederlandsch-Indië, (Dutch), Surabaya, July, 1909. A short editorial tells us, that this valiant magazine has changed from being private property into a belonging of the newly formed Dutch East Indian Sub-Section of the Dutch Section. The editorial staff remains unchanged, however. Mrs. Besant's, *Rāma Chandra* is continued. W. de F. writes about 'The One all-pervading Existence'; J. A. B. about 'Why we come together,' words with reference to White Lotus Day, and A. B. K. translates from the English a Chinese story called 'The impatient Student.' 'Ancient Mexico' is brought to a conclusion, after a long gap of pralayic disappearance. D. v. H. L. contributes a note concerning a calculation by 'an English astronomer Walter R. Old' and is inclined 'to insert a theosophical note of interrogation' after Old's decision 'that Rāma must have been born in February 1761, B. C.' Curious to see so old a name in our movement as Walter R. Old's; [no pun, please!] introduced as that of a 'scientific outsider.' Many minor matters fill the number, amongst which we notice specially a department for 'Theosophy in Many Lands.'

Pewarta Théosophie (Javanese and Malay), Buitenzorg, July, 1909. The report of the Congress of Semarang is continued as also the Javanese translation of *Light on the Path*. Mr. Labberton's excellent Article on 'Theosophy in Islām' is translated into Malay, under the title of 'Tasaoef' and some questions and answers are published. Tarima kasih banjak, tuwan Redakteur; isi itu di bahasa welanda ada terlalu bagus.

EUROPEAN.

The Vāhan, London, July, 1909. The number opens with the Annual Report of the General Secretary of the Theosophical Society in Great Britain, and a number of official notices and news items. Then Dr. Coomaraswamy's 'Art and Svadeshi' is reprinted from the *C. H. C. Magazine*. A new Section 'Books and Magazines' discusses new publications and has much good to say of Chesterton's *Orthodoxy*. In 'Correspondence' M. Charles takes exception to a statement by the Editor of *Orpheus* "that the Theosophical Society should be a Brotherhood of Mystics". His argument is: "The vast majority of our 'Fellows' make no assertion to be Mystics, or Dwellers in the Shrine. They are either students or disciples, beginners on the path of wisdom or love.....people [who] require many rules, and still make very many mistakes."

The Lotus Journal, London, July, 1909. The number opens with various small paragraphs, among which we are glad to find a kind recommendation of *The Theosophist*. Chitra writes a letter from Adyar to her 'Dear Lotus-Buds' while Mr. Leadbeater has sent three snapshots (admirably reproduced) of views in The Adyar Headquarters' grounds together with explanatory letterpress. 'The Wood of

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Unselfishness' is a little parable, signed Weller Van Hook. 'The Fox' is a little sketch by Galahad. In it we find the statement: "In reality the fox is one of the greatest friends man has. His place in nature is to prevent the over increase of rabbits, hares, sparrows, moles, rats, mice, beetles, squirrels, hedgehogs, etc., etc....The wolf seems to have been the animal 'designed' to prevent the over increase of the fox. And since man has obliterated the wolf (at any rate in Great Britain) it seems that he has incurred a kārmic debt to keep the fox within bounds!" R. L. C. contributes 'A providential Escape.' 'The Round Table' brings some correspondence and we find a very pessimistic but by no means bad poem by a sixteen years old author, T. D. S. . Elisabeth Severs writes on 'Growth' giving a first instalment. Phyllis E. Radcliffe describes 'Australian Cockatoos', and 'Our Younger Brothers' Page' on 'Kindness to Animals' concludes the number.

Revue Théosophique Française (French), Paris, June, 1909. Annie Besant's little life-sketch of H. P. B. in our 'Theosophical Worthies' series is translated and a good photograph of her reproduced on the first page of the number. Leadbeater's 'Nature Spirits' is concluded. Then comes a translation of Alba's (Anna Kamensky's) 'Enthusiasm and Fanaticism' after which follow some questions and answers, mainly signed C. W. L. . A. B. (lech) gives an enthusiastic account of the Budapest Congress, H. P. B.'s '*Theosophical Glossary*' is brought nearer to completion by another ten words and Commandant Courmes contributes his usual notes about the movement in and outside France.

Bulletin Théosophique (French), Paris, July, 1909. A charming report of the Budapest Congress by Gaston Revel fills half the number. Next comes the programme for that new and most interesting branch of the Order of Service called 'The International Unity League'. Mrs. Besant's itinerary in France in October and November is given in detail and some smaller notes complete the number.

Annales Théosophiques (French), Paris, Vol. II., No 2. This interesting quarterly, bringing exclusively original French papers—mainly lectures delivered before Lodges of the Theosophical Society, by members and non-members of the Society—contains this time three contributions. Albert Jounet has a very interesting paper on 'The Synthesis of Orient and Occident' giving a very sympathetic exposition of what he calls Esoteric Christianity. One phrase we quote: "What France must do is to arrange the *permanent congress of religions*." M. G. Chevrier contributes a thoughtful essay on 'The fundamental Conceptions of Theosophy'. The paper is reprinted from shorthand notes and reflects the easy elegance of its author's eloquence. As all other productions of Mr. Chevrier it is extremely worth reading. The writer affirms that "there *is* a theosophical doctrine" and then describes its scope and contents. A short essay on Buḍḍhism by Madame Fiametta Nabonnand concludes the number.

La Revue Théosophique Belge (French), Brussels, July, 1909. The 'Adept letters' are continued and Mrs. Besant's recent London lecture on 'New doors opening in Religion, Science and Art' is translated. Jean Delville concludes the number with an article entitled 'How Jesus has become the Christ'.

Théosophie (French), Antwerp, June, 1909. W. H. M. Kohlen continues his musings on *The Voice of the Silence* and F. J. van Halle

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contributes a few pages on 'Self-mastery'. Both contributions are of an ethical nature.

Theosophia (Dutch), Amsterdam, July, 1909. Colonel Olcott's *Old Diary Leaves* are continued as is also W. G. Leembruggen's paper on 'Ancient Wisdom corroborated by Recent Science'. Then come two big instalments by Mrs. Besant, a continuation of her *Introduction to Yoga* and the translation of her London lecture on 'The Deadlock in Religion, Science and Art'. H. G. van der Waals continues his *Hitopadesha* translation and contributes a long and original review of Dr. Boissevain's new Dutch translation of the *Bhagavad Gîta*. As an illustration a curious mediumistic drawing is given, well reproduced in several colors, but the accompanying letterpress is insufficient. Mrs. Windust describes the Budapest Congress. There is also some minor matter.

De Theosofische Beweging (Dutch), Amsterdam, July—August, 1909. The number contains almost exclusively official notes and news, amongst which are the decisions of the last Convention at Amsterdam, a report of the Budapest Congress and some correspondence pointing out the desirability of teaching at least the elementary notions of science in the Lodges of our Society to those who study Theosophy without such preliminary knowledge.

Sophia (Spanish), Madrid, June, 1909. Rafael Urbano contributes some spirited remarks on 'Eternity' as suggested by White Lotus Day. This is followed by the second half of a translation from H. P. B. on 'Progress and Culture'. J. Rojido Moreira writes (five pages) on 'God'. 'The theatre of the Soul' is translated from the French, from Jean Finot. M. Roso de Luna brings an interesting quotation on the mysteries of the number 7, under the title 'The number 7 and the positivists'. He calls 'the poet of the heavens, Camille Flammarion' a positivist, but is that right? M. Romera Navarro has a substantial article on 'Feminism and Religion,' concluding that "the religions are little by little and very slowly changing their hostile attitude with which they have in no small measure increased the oppression of the unfortunate sex." Carolina Coronado gives the first half of an article on 'Sappho and Saint Theresa of Jesus,' an exceedingly interesting article.

Teosofisk Tidskrift (Swedish and Norwegian), Stockholm, June 1909. The Adyar Headquarters' picture is going the round through the Magazines and has now arrived at this number. A. Z(ettersten) writes a bright little sketch to accompany it. Dr. John McLean's 'The Golden Keys' is concluded, having been translated from *The Theosophist*. A first instalment is given of a translation from Thomas E. Sieve, called 'The Occult Arts of Teaching and Talking'. A. K. describes the Budapest Congress.

Bollettino della Sezione Italiana (Italian), Genoa, June, 1909. A splendid portrait of H. P. B. forms the frontispiece and Teresa Ferraris writes a long and loving accompanying article. 'On Revelations' by A. B. and C. W. L. is translated from our pages and 'What is the Theosophical Society?' by C. W. Leadbeater from *The Adyar Bulletin*. Professor Penzig writes at some length about 'The International Mystic Theosophical Society'. Our colleague is kind enough to recommend *The Theosophist* to its readers and to devote considerable space to that purpose. *Grazie tante*!

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AMERICAN.

The Theosophic Messenger, Chicago, June, 1909. This number is a special Masonic number, giving as a supplement an interesting and well-printed picture of Lord Bacon. 'The Aum IV' opens the number (W. V-H.). Then comes an article by B. P. Wadia on 'Masonry in India' giving among other things details about the Lodge 'Rising Sun of India' at Adyar with illustrations of its temple. 'Higher Ceremonial Worship' is another contribution by W. V-H. and the next one 'Theosophy and Masons' is unsigned as are also two fragments on 'The Night' and 'The Day'. The following two articles are by C. J. and deal with 'Masonry and the Eleusinian Mysteries' and with 'Rudyard Kipling and Masonry in India'. The latter article explains the difficulties in and meanings of that very effective and striking poem 'The Mother-Lodge' which is reprinted a few pages further on in the number and is so typical of Kipling's earlier Indian moods. A. A. P. is responsible for a paragraph on 'Fort Wayne Scottish Rite Cathedral' (illustrated) after which 'The Object of Co-Masonry' by Mrs. Besant is reprinted. 'The Religion of Masonry' is another reprint (from a book, by Haydon) as is also Mr. Leadbeater's 'Reminiscences of H. P. B.'—originally forming the introduction of Mr. H. Whyte's little book on H. P. B. Mr. Claude Bragdon writes (with many illustrations in the text) on 'The Theosophy of Architecture,' giving a first instalment on 'Unity and Polarity'. B. P. Wadia contributes an 'Adyar Letter' and S. E. P. a 'Benares Letter.' Then comes Mr. Leadbeater again, first with a sheaf of answers to many questions and secondly with the concluding instalments of his 'Lost Souls' (reprinted). Albert P. Warrington reminds us of the early days of the Society and the atmosphere of joyous enthusiasm and intense belief in the Masters that then prevailed. His article is called 'The Masters'. One more article is to be mentioned, 'Beowulf, the old English Epic,' by Hellen Crawford, in which it is interpreted as the story of cosmic struggle and individual strife between good and evil. Many of the above articles are short, sometimes a page or less in length, only a few being real long articles. The nearly thirty remaining pages are filled with a most variegated and at the same time most interesting and lively collection of News, Reviews, Literary Notes, Reports of branches and propagandists, scientific Gleanings, stray paragraphs, and matter for children. Of the last named the story of 'Chatta and the Buḍḍha' by C. J. should be mentioned apart.

The American Theosophist, Albany N. Y., June 1909. C. Jinarājadāsa opens the number with an article on 'The religions of India,' pitching in the Nirvaṇa-annihilation theory. Adelia H. Taffinder concludes 'The Mystic Value of Numbers'. Mr. Leadbeater's analysis of the now famous vision is abstracted under the title of 'Dangers and Delusions of the Astral Plane'. The Editor continues his article on 'The Evolution of Virtues' and this, second, instalment is on 'Tolerance'. The series of instances of 'Psychic Manifestations in daily Affairs' is continued and Donald Lowrie writes on 'Personal Liberty and Theosophy'. Finally there are some notes, some questions and answers and some gleanings from current periodical literature.

Revista Teosófica (Spanish), Havana, May, 1909. The number contains a report of the celebration of White Lotus Day at Havana, a short article on 'Fear,' some notes and news, the continuation of the article on 'The

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Law of Cause and Effect,' a question and answer by C. W. Leadbeater from *The Theosophic Messenger*, another short article on 'The purpose of our Work' from the same source and the beginning of an article on 'God-conscience'.

Luz Astral (Spanish), Casablanca, Chili, numbers for April and May 1909. These contain the usual variety of well chosen extracts and translations from theosophical writers.

Estudios Orientales, (Spanish), Valparaiso, June 1909. After a short editorial sounding the note of enthusiasm and work there is an article on 'Man and his Principles' signed Airon. The Lob-nor Lodge concludes its paper 'The Human Problem studied in the Light of Theosophy.' It is signed Armand le-Prefair. From the Atlante Lodge comes a paper on 'The Gospel of Theosophy' and Josar writes on 'The influence of Theosophy on Life'. Another short article is 'Virtues' by Neko. In the notes and jottings some excellent matter is found but the editor who is too ingenious in speculating on the initials of our friend B. P. Wadia. He writes in connexion with a Headquarters' Note in the February *Adyar Bulletin*. "When we notice the fact that Mrs. Besant has stated that H. P. B. helps her in her studies and in directing the T. S., we call attention to the Initials [sic] of the youth whom she treats as her equal [sic] in Adyar in the preceding paragraph. These initials, when read backwards, are W. P. B." Our friend Wadia asks us to point out that he was born before H. P. B. died and that his initials are those of honest, straightforward Pārsī names. Let us have no legends of this sort if we can help it and reserve our intuition for other and better things. Therefor, with the kindliest of feelings, we hope that this little guess will be transferred from the shoulders of our friend Wadia to the other W. P. B. where it is better lodged.

AUSTRALIAN.

Theosophy in Australasia, Sydney, July, 1909. 'The Outlook,' 'Questions and Answers,' 'What our Branches are doing,' 'The Magazines,' 'At home and Abroad,' are the more general departments filling half the number. In the first one we find a note about "a modern Professor who refuses to take Pluto seriously," which we think rather nice of that modern Professor. But as he is held up for reproach a careful study of the context has convinced us that Plato is meant which makes us think less well of the Professor. The Editor of the paper courteously reprints Mrs. Besant's circular about *The Theosophist*, for which our hearty thanks. The articles in the number are 'The signs of the coming age,' 'Notes of a Benares lecture by Mrs. Besant,' 'A note on Brotherhood' by C. W. Leadbeater, 'New Light on Old Words' by E. H. H., 'On Revelations' by A. B. and C. W. L., reprinted from our own pages and an unsigned contribution on 'The new Science and the Soul after Death.'

Theosophy in New Zealand, Auckland, June, 1909. 'From Far and Near' comes first and then follows the continuation of Marion Judson's 'Sketches in Kashmir.' We are still in No. 1, 'On the Road.' W. Melville-Newton's article on 'Truth, in practical life' (with the long sub-title) is continued and proves very interesting. 'How Genius is builded' forms 'the Stranger's page' and Marsyas has a poem 'As Thyself' cleverly handling the theme of evolution through reincarnation and the transmutation of passion and hate through friend-

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ship into love. 'A Parable' is the well known Indian parable of the blind man and the elephant whom they described from touch. Gamma contributes the tenth 'Study in Astrology.' Chitra is active as a letter-writer to her young friends, the 'Round Table' has its paragraph, questions and answers take some pages, while short paragraphs, 'Book-Reviews', 'Activities' and the 'Lecture Record' fill the remaining pages.

African.

The South African Bulletin, Pretoria, May and June, 1909. Besides the more official or impermanent matter we find an article by H. J. S. Bell on 'Reincarnation and Karma' and one by E. Wood on 'Concentration'. W. E. M. writes a note on 'Why we should study (and apply) Theosophy'. 'The Editorial Notes' give a report of the First Convention while A. I. Medhurst describes White Lotus Day in London. The Editor generously devotes some of his sorely needed space to advertise *The Theosophist*, which is very kind. A question and an answer are also given. The June number appears in a neat cover, thus improving the looks of the Magazine materially.

Our Exchanges.

We also acknowledge the receipt of the following Journals:

Asiatic. *The Brahmavādin*, April, May; *Prabuddha Bhārata*, June, July; *The Madras Christian College Magazine*, June, July; *The Mysore and South Indian Review*, June; *the Dawn*, June; *Sri Vāni Vilasini* (Tamil), April; *Chentamil* (Tamil); *The Siddhānta Deepika*, May, June.

European. *Journal du Magnétisme*, Paris, May, June; *The Light of Reason*, Ilfracombe, June; *Modern Medicine*, London, June, July; *Light*, London, June and July numbers; *Richmond Hill Church Magazine*, June, July; *The Animal's Friend*, London, June, July; *The Health Record*, London, June; *The Vaccination Inquirer*, London, June, July.

American. *The Truth Seeker*, New York, numbers for May and June; *The Phrenological Journal*, New York, June, July; *O Pensamento* (Portuguese), S. Paulo, May and June; *Bulletin of the New York Public Library*, New York, May.

Australian. *Progressive Thought*, Sydney, June, July; *The Harbinger of Light*, Melbourne, June, July.

J. v. M.

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SUPPLEMENT TO
THE THEOSOPHIST.

FINANCIAL STATEMENT.

Theosophical Society.

The following receipts from 15th July to 14th August 1909, are acknowledged with thanks:

Annual Dues and Admission Fees.	Rs.	A.	P.
Mr. J. A. Fashanu, Honorary Secretary, Lagos Lodge, Theosophical Society, West Africa (£2-0) ...	29	13	0
General Secretary, Cuban Section (£18-10-6) ...	277	13	0
	Rs. 307	10	0

J. R. Aria,
14th August, 1909. *Acting Treasurer, Theosophical Society, Adyar.*

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Donations.	Rs.	A.	P.
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A friend of Col. Olcott, Streatham	1,500	0	0
Mr. P. S. Rājagopāla Aiyar, Pattukota	10	0	0
Mr. Lilaram Premchand, Sindh, Hyderabad ...	3	0	0
Mr. Jehangir Bomanji Petit, Bombay	200	0	0
Mr. Oscar J. C. Hintz, Germany	14	10	0
Mrs. Maṅgalāmbal Ammal, wife of Mr. S. Bhāskara Aiyar of Gudivāda	10	0	0
A sympathiser from Navsari	10	0	0
Miss Ellen Rice, Honolulu (£ 1-4)	17	15	0
A Zorastrian, Bandora	20	0	0
Mr. C. D. Mahāluxmiwala, Victoria Gardens, Bombay	10	0	0
H & E, London, through Mrs. Annie Besant ...	150	0	0

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Mr. Bishun Chandra Das, Siliguri, Darjeeling ...	10	0	0
Mr. Natha Singh, Overseer, Khairpur	10	0	0
Mr. C. N. Doshi, Assistant Secretary, Ahmedabad Lodge, collected on White Lotus Day	10	0	0
A member, Dharmalaya Lodge, Bombay	1,000	0	0
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ANNIE BESANT, P. T. S.

THE T. S. ORDER OF SERVICE.

In Melbourne a "League of Helpers" has been formed with the objects to afford help, encouragement, and knowledge to all in need of either. Hon. Secy. J. M. Smith, c/o Besant Lodge T. S.

A "National Slum and Prison Improvement League" is to be formed in Berkeley, Cal., with Mr. Irving S. Cooper as Honorary Secretary. It is in favor of probation work and the establishment of juvenile courts and wants to arrange amongst other things for theosophical lectures in prisons and penitentiaries.

A league has been formed in Paris by Mademoiselle Aimeé Blech called the "League of Unity" and has as its object to promote good will and mutual understanding between the disciples of different teachers.

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To this effect members of the league are expected to repeat every morning seven rules which shall impress them throughout the day with feelings of sympathy, respect and confidence and remind them always to lay stress on that which unites rather than on that which divides when they meet with different presentations of theosophical truths.

The "League for Moral Education" started some little time ago in Paris by Madame Waddington, does good work; several heads of educational institutions have joined and it is spreading throughout the provinces of France.

Under the name "L'Oasis" a league has been formed in Toulon (France) with the object of spreading theosophical teachings amongst the workmen of the arsenal. The founder of the league, himself a workman of the arsenal, is a member of the Toulon Branch.

The league which had been recently formed in Toulon with the object of buying theosophical books and distributing them among public libraries and so forth has now formed sub-groups in Bordeaux, Nice and Monaco.

In Amsterdam (Holland) a league has been formed for "Theosophical Education," the league has for its aims: to encourage and promote the study of the education problem in its widest sense; to spread theosophical ideas about the subject; and to promote practical education and the forming of the character in a theosophical sense.

HELEN LÜBKE,
Hon. Secretary, Central Council.

Printed by Annie Besant, in the Vasanta Press, Adyar, Madras, and published for the Editor by the Business Manager at Adyar, Madras, S. India.

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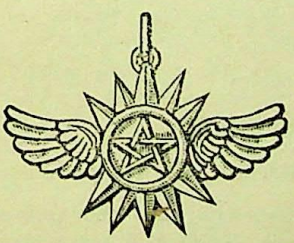

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PREFACE BY S. H. HART.

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Vol. XXX. No. 11.

THE THEOSOPHIST.

ON THE WATCH-TOWER.

THE series of Sunday evening lectures opened on May 16th, and a hall more than twice as large as the one in which I had lectured in preceding years had been engaged for the series. It is a new building with an old name, S. James' Hall, and accommodates eleven hundred people. It was crowded on that occasion, and very many were turned away—much to our surprise, as we had not counted on so full a gathering, thinking that the unscrupulous defamation of the Theosophical Society as well as of myself, indulged in by some who have deserted our ranks, might possibly have slightly diminished the popular interest alike in the subject and in the speaker. The reverse appears to have been the case, for I have never had an audience more sympathetic, more quick to understand, more ready to respond. It proved to demonstration the absurdity of the idea that Theosophy had in any way suffered from the attempts to discredit it in the popular mind, and showed the folly of those who had left the Theosophical Society from fear that it would become unpopular. The Theosophical Society evidently stands higher than ever in public respect, and is entering on an even wider career of public usefulness. Quite a new departure is the publication week by week in a widely circulated London newspaper, *The Christian Commonwealth*, of a verbatim report of each lecture, so that it reaches a far larger audience than could be gathered within a single hall.

***

Monday saw me in the train for Blackpool, and after a swift journey of five-and-a-half hours, I reached that famous Lancashire watering-place, with its splendid sweep of sea. At 4-30 P.M. the members gathered, and I had the pleasure of opening the new

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Lodge, and a very promising one it is. After the address we dispersed, only to meet again for the evening lecture, whereat a well-known local doctor presided, who was evidently very popular. The theatre was packed, and the press treated us very well. Next morning away to Manchester, where a meeting gathered in the afternoon at the rooms of the City Lodge. The President of that Lodge, Mr. Sidney Ransom, presided over the crowded meeting held in the splendid Town Hall, which had been kindly granted to the Lodge; it was a most friendly audience, filling the great hall, and it was an æsthetic pleasure to speak in the stately building.

***

Into the train again on Wednesday morning and speeding north to Newcastle, where the evening saw another lecture, presided over by a clergyman, and then to Sunderland on Thursday for another. The audiences in these towns were smaller, for neither has yet a Lodge to affect theosophically the mental atmosphere. Southwards on Friday to Leeds, and a pleasant visit to the Lodge in the afternoon; a few words with the Lotus Circle, and a lecture to the public finished the day. Saturday opened with an E. S. meeting, and then the train carried me southwards to Derby; there was a meeting of members, gathered from Derby and surrounding towns—a pleasant meeting in a garden where the address was given under shady trees; a lecture to the public finished the day's work, and then came a most uncomfortable journey to town, with two changes, and a midnight waiting, and London at 3 A.M.

***

It was a busy week, organised by the admirable Northern Federation, and every arrangement well made. Mr. Hodgson Smith and Mrs. Bell met me at Blackpool, and the former came to every town up to Leeds. Other members also joined in and swelled the party in one place or another. The Federation has sown much good seed since I was last in London, and the new Lodges in Blackpool, Hale, and West Didsbury are some of the fruit; in Newcastle district there are three new centres in which weekly classes are held, worked by the faithful members of the Tyneside Lodge. Leeds has become strong, and has some most

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enthusiastic workers. Derby has a class which is working with the help of Nottingham. And everywhere there is life, vigor and joy, and a glad springing forward to the future.

***

The 23rd May had its usual two meetings, and brought me also a pleasant visit from one of H. P. B.'s well-loved pupils, Señor Don Jose Xifré, the head and heart of the work in Spain. As he wished to draw the Spanish work into closer touch with me, he has, with the consent of the Spanish Lodges, attached Spain to Adyar directly, and I have appointed him as my representative in Spain. The work in that ancient and stately land is hard and unthankful, but a noble band of Fellows has labored steadfastly and loyally there since the days of H. P. B. These faithful Theosophists have issued a large number of translations, including *The Secret Doctrine*, and maintain a monthly magazine.

***

It was pleasant to meet once more on the following day my old friend W. T. Stead, and to find him as keenly interested as ever in all questions touching the deeper side of life. He is intensely in earnest in verifying communications from those who have passed over, and is endeavoring to establish a reliable means of communication between the two worlds. A large Co-Masonic gathering at the Masonic Temple, 13, Blomfield Road, was another item in a busy day. Next, on the 25th, came a visit to the Christo-Theosophical Society, presided over by Sir Richard Stapley, where an audience including several Anglican clergymen, some Roman Catholic priests, and the famous Dr. Ginsberg listened with interest to a talk on "The Nature of the Christ." Thursday, May 27th, saw the General Secretary, Miss Bright, some other members and myself in the train for Budapest. At Vienna we picked up the French General Secretary and his sisters, Mrs. Russak and others, and arrived at Budapest on May 29th, for the International Federation of European Societies, which was to open on the 30th.

***

The hospitable home of Professor Zipernowsky and his charming wife opened its doors widely to the polyglot invasion, and German, French, English, Italian, Russian, Dutch, Danish,

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Swedish, Hungarian, Czech, Bulgarian, Finnish, were heard along the winding paths of the exquisite garden. But no, Finnish was not heard, as we had only one Finn present, and he had no one to talk with in his own language. The ten European Societies were all represented, eight of them by their General Secretaries—a notable gathering—Sweden by Mr. Knös, the old Secretary, and Finland by a substitute, as Mr. Pekka Ervast could not get away. Mrs. Cooper Oakley, Miss Bright and myself were the guests of Professor and Mrs. Zipernowsky, and the remaining delegates, some 250, were scattered over the city. The Council met at 9 A.M. on the 30th, and the Congress at 10, I, as President, of course taking the Chair, and all the General Secretaries, and Mr. Wallace, the Honorary Secretary of the Federation, around me on the platform. The ceremony began with the noble Rāgōczi Hymn, sung by a chorus of men's voices, followed by another melody, and as the music died away there came a brief presidential address, followed by a speech from each General Secretary in his own tongue. There is always something moving and dramatic in this opening of an International Congress, as language after language, all tuned to the note of Brotherhood, falls on the listening ear. Then came a speech from the Bulgarian leader, and the brief report of the Secretary of the Federation; a lecture by the President on "The Present Cycle and the Place of the T. S. therein" closed the morning's work. From labor the Congress passed to refreshment in a restaurant which occupied the ground floor of the Lloyd Institute in which the meetings were held. Private meetings and walks filled the afternoon, and in the evening Dr. Peipers of Munich gave an interesting illustrated lecture on "Occulte Medicin und occulte Anatomie."

***

The Council met again at 9 A.M. on May 31st, and re-elected Mr. Wallace as Secretary; it decided to continue the issue of the *Transactions*, though they did not cover expenses, as a useful means of propaganda. The invitation of Italy for the Congress of 1911 was accepted, and Turin was fixed on as the place, and at a subsequent meeting, Easter as the time.

***

The Congress met at 10 A.M. and ere calling on Dr. Steiner for his lecture on "Von Buddha zum Christus," I said a few words of

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gratitude for his founding of the Theosophical Society in Bohemia, and announced that the Subbā Rao medal had been presented to him for the best literary work of the year. The statement was very warmly applauded, for the good doctor is very popular—as he deserves to be—and he then delivered a very fine lecture. Various other discourses occupied the remainder of the morning and the afternoon, and in the evening the Congress attended a performance at the National Theatre of Emerick Madāch's remarkable drama, *The Tragedy of Man*, a drama founded on the idea of reincarnation. Three interesting lectures, by Dr. Karl Unger, Mrs. Windust and Madame Ounkovsky filled the morning of June 1st; the last was on a very original system of sounds and colors, on which an article will appear in our pages. The afternoon was devoted to debate and a lecture by Herr Migray, a Hungarian member, and the evening was occupied by a public lecture on "The Larger Consciousness" by myself.

***

Dr. Peipers opened the morning sitting of June 2nd with the second part of his discourse on Occult Medicine, and then came a lecture from myself on "The Christ: who is He?" The afternoon opened with a debate, followed by a brief paper by the Russian General Secretary, and then, after a few words from the Hungarian Secretary, I closed the Congress of 1909. Dr. Steiner delivered a very interesting lecture in the evening, and at its conclusion we all drove up to the mountain which dominates Budapest and supped together, while the strains of gipsy music filled the air, and the full moon shone down on the gleaming Danube and the wide dim plain.

The Art Exhibition was interesting, and it is evident that the new School which is emerging is characterised by the effort to represent the realities which underlie the phenomena of life, and by color schemes which express and arouse emotion. I was struck with the curiously luminous quality of the blues and greens of one of the Hungarian painters whose pictures were hanging in the Exhibition; this artist, Gyöngyöshalāszi Takāch Bela—he will have to drop his first name if he becomes famous, as only a Hungarian tongue can pronounce it—presented me with one of his paintings, which will hang henceforth in the library of the London headquarters.

***

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This fifth International Congress had, for its dominant notes, harmony and joyousness. The hospitality and friendliness of the Hungarian members were met by glad acceptance and brotherly response from the visitors. The dinners and teas were veritable love-feasts, and happy faces and voices met eye and ear everywhere. There was a feeling that a great crisis had been lived through, and that the future stretched happily before the Society.

***

On the opening day of the Congress the first Annual Convention of the Theosophical Society in South Africa was being held at Pretoria. The Charter of the new body was handed over by Mr. Fricke on April 27th, 1909, and on May 30th its representatives gathered together, to frame rules and elect officers. Mr. H. Dijkman, the Presidential Agent, having brought his work to this successful conclusion, has laid down his office, and our sixteenth National Society has started on its way. May it fulfil the hopes of its founders, and of the Theosophical Society at large, and may Mr. Dijkman long be spared to watch over the seed he has fostered with unwavering devotion and self-sacrifice.

***

There are many difficulties in the way of launching the proposed International Mystic Theosophical Society. The members desire to be on an official footing similar to that of the National Societies, and the granting of this is beyond my powers, as it entails alterations in the General Rules. Alterations in these can only be made by the General Council, and when I laid the suggested alterations informally before the European General Secretaries in Budapest, they entirely declined to alter the Rules of the whole Society in order to meet the wishes of the dissidents. The matter will be officially laid before the whole Council, but it is already evident that the Council will not alter the Rules in order to strengthen a movement which prides itself on declaring its hostility to President and Council alike. The policy of violently kicking a man and then asking for a favor is not a wise one, and though I had ignored the kicking and granted the favor, so far as my powers were concerned, it is evident that the General Council does not think it well to do the same. All the difficulties of a hostile body within each Section would fall on the General

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Secretaries, not on the President, and they may well hesitate to provide a platform from which the organisations in their charge could continually be attacked. Dr. Steiner was willing to do anything he could to help the dissidents to group themselves under Adyar, but was strongly against the granting of any official character to their organisation. Another difficulty arises from the fact that the promoters of the I. M. T. S. are not agreed among themselves. A group in Italy and one in France have attached themselves to Adyar under Rule 31. But in India the members—on the ground that they object to the President and Council, not to the Indian division—wish to remain in the Indian organisation, while at the same time belonging to the I. M. T. S. The only way I can see of reconciling these divergent opinions is that any Lodges hostile to the President and Council, whether they belong to a National Society or not, should group themselves in an International Association or Federation, with special rules of their own making, and then they can work freely, take in members under the present Rules, and being a definite body, like the many Federations already existing, could go on their own way, without asking any one for permission, under the broad Constitution already existing. I have from the beginning pointed out that while I was willing to use the presidential authority to help the dissidents in any way not forbidden by the Rules, I had no power to alter the Rules.

***

It is interesting to learn that the old Hiṇḍū musicians recognised the relation between sound and color. Mr. E. B. Havell writes me that "among the old Indian pictures which I collected for the Government Art Gallery in Calcutta are a considerable series in which the different rāgas and rāginis in Hiṇḍū music are translated into pictorial impressions, or explanations of the *motifs*, proving that Hiṇḍū musicians recognised the power of translating visual impressions into musical notation." Mr. Havell has generously presented his valuable book on *Indian Sculpture and Painting* to the Central Hiṇḍū College Library.

***

Once more it is necessary to remind members that if they wish to leave legacies to the Theosophical Society, they must be careful

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to obey the laws of their countries. A good American member, Mrs. Ida R. Patch, generously left two small legacies to the Society and the E. S. Under the laws of the State of Pennsylvania, two witnesses are necessary to any bequest to a Church or Society; only one witness had subscribed the will, and the assignees of the residuary legatee, Miss Emma L. Patch and Miss Cora E. Patch, have informed the legal officer that they desire to take advantage of this technical point. They are within their legal rights, so the Society loses the legacies left to it by its member, and however much annoyed Mrs. Ida Patch may feel at the frustration of her wish, nothing can be done to carry it out.

***

Cheering signs abound on every hand of the growing life and vigor in the Society; Mr. Stead, in the *Review of Reviews*, speaks of it as "amazing." Five new Lodges have been formed in England, and four more are in preparation. From America we hear that the number of Lodges has reached 91; before Dr. van Hook came into office it remained circling in the early seventies. These two countries are, at the moment, the most significant, as in these most of the attacks have been made. The best-known and least scrupulous of our American assailants has come to London and has tried to turn against me the *Review of Reviews* and the *Christian Commonwealth*, but wholly without success. It is difficult to understand the position of those who, having been fed with the living bread of Theosophy, try to prevent its reaching the starving because they hate the one who can distribute it the most effectively at the moment. One can only feel compassion for such poor souls, and hope that "they know not what they do." But we should all strictly guard our own hearts against the inroads of hatred, seeing how far its admission may carry those who listen to calumny and permit themselves to lose sight of great principles in attempts to ruin persons with whom they happen to disagree. So true is the ancient warning: "From anger proceedeth delusion; from delusion wandering memory; from wandering memory the destruction of Reason; from destruction of Reason he perishes."

A. B.

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LATEST FROM THE EDITOR.

[*The following has just been received. We insert these additional pages because we know our readers are always glad to have the latest news of our President.*]

Scotland claimed me for the week beginning with June 7th. Miss Bright and myself went north by the evening express, and rushed through the night to Edinburgh, one of the fairest of earth's cities. The Edinburgh Lodge lost a few good members during the late troubles, but most stood firm, for it is exceptionally rich in well-educated and cultured members, not easily to be carried away. We had on the 8th an afternoon public meeting, and in the evening a gathering of the Co-Masonic Lodge; on the following day a morning E. S., a Lodge meeting in the afternoon, and a large public gathering in the evening. The members are full of energy, and Miss Pagan, who made such a brilliant success with *Peer Gynt*, is preparing some other dramatic work in the service of Theosophy. The next day saw us in Glasgow, where the work is now flourishing and active; the usual Lodge meeting was held in the afternoon, and a crowded public meeting followed. On the 11th the E. S. members gathered, and there was a second public meeting, as packed as the first. Liberal thought is spreading in the citadels of Calvinism, and narrowness will soon be a thing of the past. On Saturday we ran up to Aberdeen, where I lectured in the Unitarian Church on the invitation of the Rev. A. Webster, and despite the lovely weather a large audience gathered in the afternoon. The evening saw us in the train for London, where we arrived at half-past seven on Sunday morning, after a twelve-hours run. It is pleasant to visit the Lodges and to witness the life and energy pulsing in them, and pleasant also to greet old friends and make new ones in the many interviews that fill all stray corners of time. Some new centres are forming in Scotland, and Theosophy is finding its way into Scotch pulpits.

***

London had the usual Sunday work, the E. S. gathering in the morning, and the S. James's Hall lecture in the evening. These Sunday evening lectures are always overcrowded, and the verbatim reports in *The Christian Commonwealth* are spreading the

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Good-Word broadcast over the country. It is a curious sign of the extraordinary malice that animates the enemies of the T. S. that a late member has tried to prevent their publication by sending to a member of the Editorial Board his attacks on myself and Mr. Leadbeater. His one-sided statements naturally arouse prejudice, but the public appreciation of the lectures happily outweighs the results of private malice. After all, good work is more powerful than slander in the long run, and those who have left the Society would gain more respect by doing better work than we do instead of using underhand means of injury. Against their evil-speaking arises the old question: "Do men gather grapes of thorns, or figs of thistles?" So long as we give grapes and figs it is in vain that these people try to label us thorns and thistles.

***

A little party of us travelled down to Brighton on Monday, June 14th, where the Lodge had arranged a public lecture in the afternoon, and a gathering afterwards in the Lodge room. It was a large and thoughtful audience, much interested in the ideas presented, and two clergymen—it is significant to see the growing inclination of the clergy towards the T. S.—joined the more private meeting. The next day I motored down to Letchworth, the Garden City, with Mr. and Mrs. Leo; the new Lodge was opened in the afernoon and in the evening there was a public lecture, very well attended. Back to London on Wednesday morning to a number of interviews and an evening lecture under the auspices of the allied Blavatsky and H. P. B. Lodges; on the following day a masonic address, and then one at the Pioneer, a woman's club, on the "Present Position in India." Bournemouth claimed me on Friday for a Lodge meeting and an evening public lecture in connexion with the South-Western Federation, and on the following day we had an E. S. meeting, and then went to Southampton, where there was a lecture to the Lodge and its invited guests in the afternoon, and a Co-Masonic meeting and lecture in the evening. Fourteen meetings, at only one of which there was no lecture, gave a fair week's work, but two meetings are my lot on most days just now.

***

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Sunday, June 20th, had the regular meetings, with no diminution in the evening crowd, and on the 21st Liverpool had its turn, with a Lodge and a public meeting. Here, again, a clergyman was in the chair. Next day saw us at Sheffield, where similar meetings were held. We reached London soon after 4 A. M. Among the interviews that day was a pleasant one with the Rev. Charles Voysey, of whose kindness to me in my early days of struggle I always keep a grateful memory. The veteran preacher is still wonderfully hale and hearty, bearing gallantly his eighty years. There was only one meeting this day, the lecture to the London Lodges. The following day, June 24th, found me at Birmingham, the first visit being to a crippled workman, to whom Theosophy has brought joy and peace in his living death, for it has made his fate intelligible to him and enables him to prepare for a gladder future with noble resignation to the present. Then a Lodge meeting, a very pleasant gathering, where I renewed my acquaintance with Archdeacon Colley, and in the evening a public lecture to a fair, not a large, audience. The next day I went to Folkestone, where the well-known playwright, Mr. Henry Hamilton, invited some sixty or seventy people interested in Theosophy, and presided over the meeting. Mrs. Sharpe remained the next day and formed a Lodge, which seems to have a promising future. Saturday had only a committee of the Indian Students Aid Association, and a small gathering afterwards; objection having been raised to the world 'Aid,' the name of the Association was changed to that of 'Friends of India.' The usual meetings were held on Sunday, and on Monday Mrs. Sharpe and I went to Nottingham, for the Lodge meeting and a public lecture. It was pleasant to meet here a member who remembered Avenue Road. Tuesday had no meetings but many interviews, and Wednesday only the London Lodges' lecture. Talks with Mr. Stead and with the Rev. R. J. Campbell were among the interesting items of the week. Interesting also was a visit from 'Alastor,' who 'reads hands' in a quite exceptional way, guiding himself apparently more by intuition and clairvoyance than by actual palmistry, using the lines in the hands chiefly for dates. I shall be interested in seeing if his forecast of the future is as accurate as his sketch

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of the past. These notes leave on the day of my big Queen's Hall lecture, on the eve of the Convention.

***

There is one thing that always shocks one on returning to London—the spoiling of respectable streets with butcher's and fishmonger's shops. Walking along New Bond Street one's nose is assailed with the odor of fish, and the poor creatures are seen gasping their lives out on slabs open to the streets. In another similar street one sees hanging up by the legs the huge corpses of oxen, split open, and dripping blood from the severed neck on to the pavement. It is really disgusting that such exhibitions should be allowed in a civilised town. Surely such trades should have to themselves a quarter which might be avoided by sensitive people. It is a delightful contrast to see the shops with piled-up fruits and vegetables, beautiful in color and adding freshness and fragrance to the air. They bring a whiff of country into the heavy atmosphere of the town, and carry the thought away to sunlit orchards and scented beanfields.

***

Mrs. Bramwell Booth of the Salvation Army, writing in the *British Health Review*, bears witness to the utility of a non-flesh diet in the cure of inebriates. She says that the craving for stimulants and that for flesh go together, and that when meat is discontinued there is a rapid improvement in the general health as well as a lessening of the drink-craving. Mrs. Booth having thus tested the value of abstention from flesh, urges the importance of "a great extension of wise and simple instruction as to the choice and preparation of pure food" ... "if the deterioration of the race is to be arrested." A fleshless diet is indeed the best support of abstinence from alcohol and from drugs, and the spread of this great reform through the Salvation Army will prove a potent lever in the elevation of the degraded.

A. B.

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MYSTERIOUS TRIBES.[1]

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀḌHĀ BĀI. (H P. B.)

(*Continued from p.* 414.)

THE first reports of the Collector are full of praise and admiration for the profusion of nature in this beautiful district. He says:

"Wherever we set foot we found an excellent soil, and the Baḍagas told us that twice a year they reap wheat, oats, peas, opium, mustard, garlic, and all kinds of other vegetables. Although there are frosts in the nights during January we saw the poppies in full bloom. Obviously the frost has no effect on plants in this climate. . . . . In all valleys and ravines we found excellent drinking water. At every quarter of a mile we came across mountain rivulets through which it was sometimes dangerous to wade, but wade we must. Many springs are strongly ferruginous and some far hotter than the temperature of the air. The fowls and poultry of the resident Baḍagas are twice as big as the biggest birds in England. Our hunters declare that the game, especially pheasants, partridges and hares, are considerably larger than at home. Wolves and jackals were met in herds. . . . . We also came across some tigers who evidently did not yet understand fire-arms; besides these we met elephants. When the latter perceived our party, they turned round very quietly, and retreated without any haste into the jungle. Obviously they had not the slightest consciousness of danger. . . . . In the tropical virgin forests, which cover the southern side of the mountain range, at an altitude of five thousand feet, one finds elephants of a peculiar, almost black, color, which surpass in height those of Ceylon. Snakes are many and some are very beautiful. In altitudes above three thousand feet they are quite harmless, as has now been proven. Monkeys are innumerable at all altitudes."

It may be said in passing that the English are exterminating them without mercy[2]— our poor, unfortunate forefathers! And how many apes there are in the Nīlgiri! From the big black Presbytis jubitus with his hairy grey cape-collar down to the silky Tamarin, Inuus eilenus. The first lives in separate families on the summits of the highest rocks or in deep crevices like the cave-dwellers in the primeval conditions of mankind. His beautiful coat serves as pretext to the European for the slaughter of this good hearted and clever animal. The silky Tamarins are more fortunate.

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[1] Translated from the German version published by Arthur Weber. Our German readers may obtain this book from the Jaeger'sche Verlagsbuchhandlung, Leipzig. *Ed.*

[2] Unless he be a Muhammadan, the native Shikari will not kill a monkey, the latter being considered as holy all over India.

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They escape the sad lot of being exterminated by having chosen for their abodes crevices into which no human being has ever yet been able to set foot. One can only come across the silky Tamarins on the outskirts of the woods covering the south side of the Blue Mountains, where they go sometimes to bask in the sun. The moment they perceive a human being they speedily bolt into the impenetrable wilderness of their Malabar forests. The head of these apes bears a striking likeness to a lion's head. They have a mane of a yellowish white color, and a tuft of the same hair at the tip of their tails. Hence the name.

In my description of the flora and fauna of these mountains I do not rely exclusively on the reports and observations made by Mr. Sullivan during his first expedition. He did not know very much about the subject in those days and mentioned only what happened to come in his way. I therefore supplement his reports by later discoveries.

At last they found traces of the real inhabitants and owners of the Nīlgiri—the Ṭoḍas and the Kurumbas. Let me state here at once—so that I need not return to the subject later—that the Baḍagas were sometimes wont to visit the other Baḍagas of the plain, their tribal relatives, but that the Ṭoḍas and the Kurumbas were wholly unknown to the people at the foot of the mountains. Even now-a-days these latter tribes never descend from their heights, although there has existed for a long time regular, daily communication between Ootacamund and Madras. For a while one did not know to what cause to attribute the unnatural silence of the Baḍagas concerning these two tribes which lived side by side with one another. Now one has come to the conclusion that this riddle can only be solved by a superstition unknown to Europeans, but perfectly comprehensible to Indians. The Baḍagas did not speak of the Ṭoḍas because they regarded them as supramundane beings, and elevated them to the rank of Gods, and to call the elected family-God by name is considered by all Indians as the greatest insult which can be offered him. A Hinḍū would rather die than commit such a sacrilege. The Kurumbas inspired them with fear and dread; the Ṭoḍas with holy awe. The mere mentioning of the name 'Kurumba' caused, to their mind, ill-luck to the imprudent, careless speaker.

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As they reached an undulating plain, about seven thousand feet above the level of the sea, they saw, at the foot of a rock, a group of buildings which Whish and Kindersley recognised as houses of the Ṭoḍas, like the one they had previously seen. These small stone houses with neither window nor door, and with pyramidal roofs, had impressed themselves too deeply on their memory to be easily forgotten. Looking through the only opening there was, which serves both as window and as door, they saw that the dwelling was empty though obviously inhabited. A little further on, says the collector in his report, about two miles from this first 'village' they saw

> "a picture worthy of the brush of an artist, which made us stop in silent admiration, while the sepoys amongst us were filled with superstitious awe. We had before our eyes a scene out of the life of the biblical Patriarchs: a wide valley encircled by high rock; some herds of gigantic buffaloes with silver bells suspended on their horns, grazing quietly, and at a little distance a group of venerable old men, with long grey hair and beards, clad in white mantles."

As our explorers came to know later, these were the Elders of the Ṭoḍas, who expected them, and the holy buffaloes of the Ṭanela (temple enclosure) of this tribe. Round the buffaloes some seventy or eighty bare-headed men were seated or standing in most picturesque attitudes. When our worthy English patriot saw these handsome, well-built giants his first idea was: "Could not one form a special regiment of these splendid fellows and send it to London as a present for the King?" Of course, the Collector soon realised the impossibility of such a thing. To quote his own words he "was perfectly captivated by the Ṭoḍas and their great beauty, so different from the Indian type." Apart from the men, at about a distance of two hundred paces, the women were sitting. They had long and well combed hair which hung loosely down their shoulders, and were clad in the same kind of mantle as the men. The Collector counted about fifteen women and half a dozen children. The latter were all naked, despite the cold of January.

In another description of these mountains (*The Tribes of the Nīlgiri Hills*) Colonel Hennesey, a companion of Sullivan, speaks at some length (nearly ten pages) about the difference between the Ṭoḍas and the rest of the Indians, with whom they have often been confounded owing to our ignorance of their language and customs. He says:

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"As the English differs from the Chinese, so the Todas differ in every respect from the other Indians. Now that I have learnt to know them better, I perfectly understand that the Badagas look up to them as to a higher, nay almost divine race. . . . . In fact, the Todas remind one of the Gods as represented by the ancient Greeks. Amongst hundreds of the fine men of their tribe, I never came across one whose stature was under 6¼ feet. They are handsomely built and have quite classical features. Their hair is of a bluish-black color, and cut on the forehead above the eye-brows, while behind the ears it falls in rich curls over their shoulders. The color of their faces is lighter than that of the North Kanarese people. They all wear the same dress: a kind of Roman toga of white linen, one end of which passes under the right arm and is then thrown over the left shoulder. They all carry in their hands a wand ornamented with fantastic carvings. . . . . Having heard of the mystical meaning of this wand, and of the faith its owner puts in its occult powers, I gazed at this bamboo stick of 2⅓ feet in length with rather critical looks, but when I came later to be repeatedly an eye-witness of very strange occurrences in connexion with it, I dared not deny any longer the accuracy of their information and their belief; I had no right to do so. Although the belief in witchcraft will always appear sinful in the eyes of a Christian, I do not feel justified in denying or ridiculing things which I am reluctantly obliged to consider as facts." (p. 272).

But let us not anticipate events. These words were written many years ago, when both Sullivan and Hennesey saw the Todas for the first time, and reported officially about them. In these formal statements of theirs shimmers the same uncertainty, half suppressed amazement and curiosity as in all other accounts dealing with this mysterious tribe. Sullivan asks in his report:

"Who are they? Although this was only the second time they have seen white men, they still take me aback by their majestic calm and proud demeanor, contrasting so much with the submissive attitude of the natives of India. A tall and venerable looking man stepped forward to meet us. Two others stood at his side, each of them holding a vessel made of bark and filled with milk. At the distance of a few paces they stopped and addressed us in a language utterly unknown to any of the party. When they noticed that we did not understand them, they began to speak a little Jalim, and then Kanarese, the language of the Badagas, whereupon our conversation became more fluent.

"For these men we were, so to speak, people of another planet. 'You are not from our mountains; our sun is not your sun, and our buffaloes are unknown to you,' the old men said to me. 'You are born like the Badagas, and not as we are,' remarked another, and his words rather puzzled me. It was obvious that they took us for inhabitants of a country of which they knew something, albeit they had not been there. They thought themselves to be quite a special race."

After the Englishmen had settled down comfortably on the grass near the old men, while the rest of the Todas were standing

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TODA WOMEN.

TODA MEN.

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TODA WOMEN.

TODA MEN.

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at some distance, they were told that they had been expected for some days. The Baḍagas (who formed the only link between the Toḍas and the rest of the world) had informed them that the hunters, saved by their clemency, had spoken to the white Rājās of the "Dwelling-place of the buffaloes," and that the white Rājās would come to their mountains. They also told Mr. Sullivan that for several generations there had been a prophecy current among them that people would come from beyond the sea and settle amongst them, as the Baḍagas had done in days of old, and that they would have to yield part of their domain to them, and live with them "as brothers." "Thus is Their Will," said one of the old men, pointing to the buffaloes. "They know best what is good or bad for their children."

Mr. Sullivan adds here: "We did not then understand this mysterious remark about the buffaloes, the meaning of which we came to know much later. It is rather peculiar, but nothing new to those who have lived in India, where the cow is considered as holy."

Despite the tradition of the Toḍas, to which they cling firmly, English ethnologists want to make them the remains of some proud tribe, the name and characteristics of which are wholly unknown to them. On this sure basis they build their hypothesis, according to which this proud tribe *probably* once inhabited the river-plain of the ocean, and grazed its herds of buffaloes on its banks, long before the time when the cow enjoyed the exclusive right of being worshipped. (Buffaloes have never been considered as holy in India). It is further supposed that this proud tribe fiercely beat back the Āryans, or Max Müller's "Brāhmaṇas from the Oxus" who incessantly poured forth from beyond the Himālayas.

This nice hypothesis, which looks quite possible at first sight, crumbles to pieces before the fact that not only do the Toḍas, who are indeed a proud tribe, carry no arms, but that even their traditions do not mention the use of any. They possess no knives to protect themselves against wild beasts, nor any dogs to guard their dwellings at night. They are endowed with other means than weapons to keep their enemies aback.

In Mr. Sullivan's opinion the Toḍas rightly lay claim to the Blue Mountains as an ancient property of theirs. They are fully

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conscious of their prescriptive rights, which are also recognised by the other Nilgiri tribes who have lived as neighbors with them for centuries past. It is unanimously declared by all of them that the Ṭoḍas were already living in these mountains, when the first settlers of the other tribes arrived—first the Mala-Kurumbas, then the Baḍagas, and after these the Koṭas and Irulas, and that these tribes had obtained permission from the Ṭoḍas to colonise in the land where until then the Ṭoḍas had alone resided. All the four tribes had to pay tribute to the Ṭoḍas, not in money, for this was unknown before the advent of the English, but in natural produce. The Baḍagas furnished them with some handfuls of grain from every cultivated field; the Koṭas with such tools and implements as are needed in building and in the household; the Kurumbas with berries and fruits.

These five races are distinguished sharply from one another, as we shall see presently. Their language and religion, their customs and types, have nothing in common. In all probability they are the last remnants of prehistoric races which were the primeval inhabitants of southern India. Although it has been possible to ascertain some few facts about the Baḍagas, Koṭas, Kurumbas and Irulas, all historical sources run dry with regard to the Ṭoḍas. To judge by some old tombs on the 'Hill of Cairns' and by some ruins of temples and sacrificial places, not only the Ṭoḍas, but even the Kurumbas, had attained in prehistoric times to a certain civilisation: in fact, the Ṭoḍas possess a kind of writing, the signs being somewhat similar to the cuneiform writing of the ancient Assyrians.

But whatever the Ṭoḍas may have been in the far past, at present they are a patriarchal people whose whole existence is centred round their buffaloes.

For this reason many of those who have written about them came to the conclusion that they were worshipping their buffaloes as Gods—that in fact they were zoolaters. But this is not so. As far as we know, their religion stands higher than the ordinary crude worship of beasts.

The second and later reports of Mr. Sullivan are still more interesting. But as I am using the words of this highly respect-

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able English official only to corroborate my own observations and notes, it is not necessary to quote them all.

I will now give a cursory extract from a statistical work by Colonel Thornton, *On the Five Tribes.*

1. The first people one meets on the hill-side, behind the water-falls, are the Irulas. They inhabit caverns and feed on roots. Now, after the advent of the English, they are less shy. They live in groups of three to four families and number about one thousand souls.

2. Higher up the mountains live the Kurumbas. They are divided into two branches : (*a*) the simple Kurumbas who live in mud-huts and form small villages, and (*b*) the Mala-Kurumbas, people of short stature and revolting physique, who live in real nests in the trees and bear more likeness to huge apes than to human beings[1].

3. The Koṭas or Hoṭas are still more peculiar. They know of no distinction of caste, and differ in this respect not only from the other Nīlgiri tribes, but from all Indians throughout the Peninsula. They are as wild and natural as the Irulas and Kurumbas, and live like the moles in earth-mounds, or else they live in trees. Strange to say, they are excellent gold and silver smiths and potters. They possess a secret of their own of working steel and iron; the knives and weapons made by them surpass all European and Asiatic cutlery with regard to elasticity, sharpness and almost indestructible temper. The only weapon they use is sharpened on both sides and as long as a spit. With this wand the Koṭas face the boar, the tiger and even the elephant, and always come off victorious.[2] Their

[1] On other mountain ranges in India there are tribes similar in some particulars to the above-mentioned, and even bearing their name, yet they differ, on the whole, distinctly from them, especially from the Kurumbas, who are real monstrosities and genii of wickedness. With the exception of the Todas, the Kings and Rulers of the Blue Mountains, all tribes shun the Kurumbas. 'Kurumban' is a Tamil word for a 'dwarf.' But while the Kurumbas of the plain are merely people of short stature, the Kurumbas of the Nilgiri often measure but three feet in height. These two tribes have not the slightest idea of the most elementary necessities of life, and are in a state of crude savagery, showing the characteristics of the most primeval conditions of mankind. They speak a language which sounds more like the twitter of birds and the gurgle of monkeys than a human tongue, although it contains now and then words derived from the oldest Dravidic dialect of India. Also the number of the Kurumbas does not exceed a thousand.

[2] Now that it is well-known that they possess such a secret, everyone orders his knives from them and gives them his weapons to sharpen. A simple knife with a crude handle made by a Kota fetches three or four times the price of Sheffield goods. Nothing can induce the Kotas to reveal their secret. None of the other mountain tribes works at the same handicraft, and where they have learned it is one riddle more for our ethnologists to solve.

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religion has nothing in common with that of the other primeval inhabitants. The Koṭas know nothing of the Gods of the Brāhmaṇas; they worship some fantastical deity of which they make no image. As far as we could ascertain their number does not surpass two thousand five hundred souls.

4. The Baḍagas or Citizens. This is the wealthiest as well as the most numerous and most civilised of the five tribes which inhabit the Nīlgiri. They adhere to Brāhmaṇism, and are divided into several branches. They number about ten thousand souls, and are nearly all agriculturalists. For reasons unknown the Baḍagas worship the Ṭoḍas and render them divine honor. The Ṭoḍas stand infinitely higher for them than their God Shiva.

5. The Ṭoḍas, or Ṭoḍuwaras, are divided into two great classes. The first, that of the priests, is known by the name of Terallas. Ṭoḍas of this order are consecrated to the service of the buffaloes; they are pledged to eternal celibacy and are entrusted with the duty of carrying on certain incomprehensible ceremonies, which they are anxious to keep secret both from Europeans and from Indians not belonging to their tribe. The second class of Ṭoḍas are called Kuṭṭas, and are simple mortals. As far as we know the first form the aristocracy of the community. We counted seven hundred persons in this small tribe, and according to their statements they never exceed that number.

(*To be continued.*)

"The mills of God grind slowly, but they grind exceeding small;"
So soft and slow the great wheels go, they scarcely move at all;
But the souls of men fall into them, and are powdered into dust,
And in that dust grow sweet white flowers of love and hope and trust.

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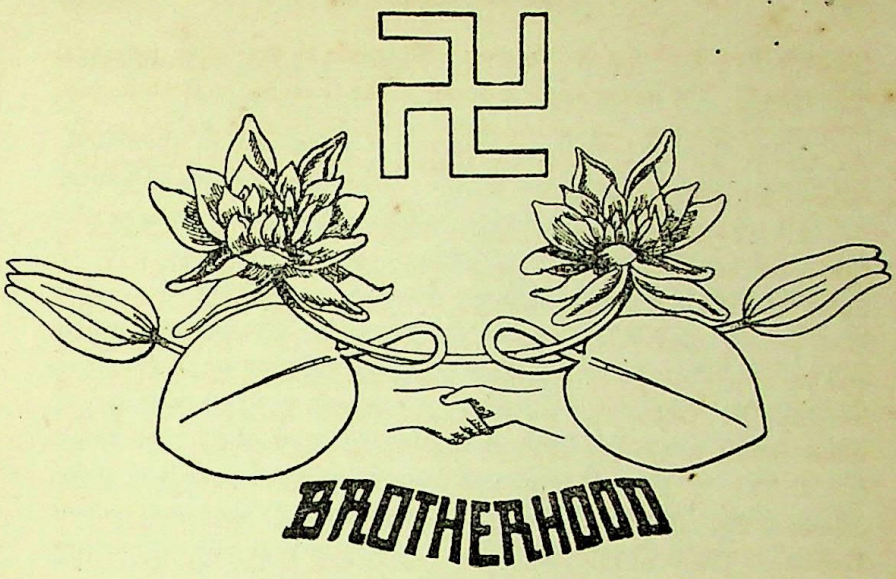

BROTHERHOOD.[1]

THE chief objects of the Theosophical Society are, first, to make known *to the few* the existence of the Path, the cross-road, the way taken by the strong, which, cutting through the winding evolutionary ascent, climbs straight to the summit of the mountain towards the temple of light with which it is crowned; second, and above all, to bring to the knowledge *of the many* three mighty laws, which are veritable guides for mankind, and the basis of all Evolution:

The *Law of Unity*, which proves that we are brothers.

The *Law of Causality*, which treats of physical, moral, mental and spiritual laws, and teaches that we reap what we have sown.

The *Law of Evolution*, which shows the mechanism of progress and the indispensable means by which it is achieved—returns to earth-life, reincarnations.

On this occasion, I will endeavor to set forth the Law of Unity, an exceedingly difficult subject, for which I crave the utmost indulgence, though I know I shall be pardoned for being so bold as to undertake it, once I have given some faint idea of its vast

[1] Address delivered at the Headquarters of the Theosophical Society in Paris. Translated for *The Theosophist* by Frederick Rothwell.

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importance; for, indeed, the study of Unity leads on to supreme Knowledge, and its practice to the heights of Perfection.

Spirit implies one first Cause; that is to say, an uncreated, causeless Cause, the original Unity. It has ever rejected Duality, even in the loftiest of systems. Monism forms the basis of the highest philosophies: of the Hindū Veḍānṭa, and especially of the most perfect form thereof, the Aḍvaiṭa; it is at the foundation of the finest metaphysical speculations—the Upaniṣhaṭs, which have been, are now and always will be, the admiration of the most sublime intellects; it is the rock on which transcendent materialism itself is built, the materialism of Haeckel and of such as think along similar lines. It may seem strange to see materialism make use of the term Unity, but not when one reflects that materialism possesses almost the monopoly—if this may be said without hurting anyone—of rationalism. It seeks and reasons, discusses and resists, fighting every inch of the ground and yielding to the conviction of reason alone; as is well-known, the best and most zealous, the most faithful and firmly-convinced adherents of the Theosophical Society have in many cases been materialists.

The spiritual man possesses other qualities, also admirable, though his characteristic is not that he reasons, but rather believes; he is a man of faith, but his faith is often something vague, though strong, cloudy though invincible.

Nevertheless, great difficulty is encountered in convincing the ignorant and selfish individual of the present day of the reality of Unity. Such a one feels himself so firmly imprisoned in matter, so bound down by it, he is so conscious of being born and dying with it, matter so completely separates him from the beings around him, that under these conditions he finds it difficult, in practice, to resist this apparent proof of separation; accordingly, both spiritual men and materialists are almost equally self-seeking, speaking generally; and so long as man feels not the faintest vibration within himself of the life of another, so long as a common divine Life does not make his heart beat in unison with that of the whole of mankind, he will find it difficult sincerely to believe that he is in reality one with others.

And yet probability is entirely in favor of monism; the greatest minds have believed in and defended it, cold reason requires it; an

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obscure but profound and more or less universal feeling of Unity and devotion, in times of great misfortune, often springs to the surface in the humblest individuals, binding together all beings—the sentiment of humanity shining forth in love and sacrifice.

Besides, about so important a question it is impossible to remain in doubt. Everywhere error is a powerful cause of evil, Truth alone creates peace. If Unity be error, what is the use of offering violence to our lower nature? but if it is Truth, no effort should be spared in fulfilling her behests.

Let us then make an attempt to face this great problem, and get to the bottom of it, to obtain faith by means of light and become capable of accomplishing our duty.

Well, then, all such as have fathomed this mysterious abyss with sufficient attention and care, affirm that we are one. One same Life is in us, and though our forms differ and our qualities shine forth or remain hidden, we still feel that we are human, of the same nature. To take an example, look at a row of electric lamps; their form may vary, their brilliancy be greater or smaller, but the light within them, the fluid circulating through them, is one. So also, in like manner, the brightness of human qualities depends on the perfection of the centres that produce them. These qualities are different, because the centres, the instruments, which create them, are by no means identical: thus, the one producing mentality is not composed of atoms similar to those which manifest will or love. But the life animating these centres is one: it is the divine life of the Infinite, our common Father, and if we are His sons, are we not then brothers?

What is Unity?

The Infinite, the Perfect, the first, causeless, supreme Cause, the Cause of everything: of force, of matter, of the qualities and laws of the world, of Evolution. At the same time infinitely great and infinitely small; capable of enveloping the Universe and of dwelling in the tiniest of atoms, the Infinite, the Perfect is not manifested; it is latent, a unit. This it is which in the centre of our being gives us the innate idea of Unity, an idea which nothing in the world could give birth to, for nothing in the universe is one; everything is compound. Such is the One. How does it become multiple? By being manifested, that is to say, by becoming objective.

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At the first step of this *processus*, it manifests force-matter. This it separates into atoms, with which it forms bodies, creating in these latter centres of qualities, which, as we shall presently see, produce Egos. In the centres of the bodies the Infinite plays the part of the electric fluid in a series of lamps: the fluid produces light, the Infinite illumines our mental centres, giving birth to Egos therein: in this way, the One becomes the many, the illusory Egos to which we must presently return, for it is indispensable that we understand them, if we would have proof of our brotherhood.

The Infinite manifests itself, though through what mechanism I know not. It is latent, omnipresent, omnipotent, it is the root of all the forces in the world and possesses all power, including that of manifesting its potentialities. This power is its fiat: *it wills and can do what it wills.*

When it wills to create, it wills to manifest itself, and the objective world appears; just as when the savant, by some special artifice, creates the conditions which give birth to a force, this force appears, seeming to spring from nothing; it becomes present, as though issuing from a mysterious, invisible egg: such is the electric fluid. Omnipresent, though latent and imperceptible, it appears as the result of friction, or when subjected to chemical action, showing itself as double, with positive and negative poles: it is a duality. If we try to reduce this duality to polar unity, the fluid vanishes, passes again into a latent condition and returns to zero, the image of the universal egg, the source of all forces. After all, this duality is the condition *sine quâ non* of all manifestation. The Infinite, in order to manifest itself, may be said to separate into two, and to apply to each other the two portions of itself, to make them objective. Indeed, everywhere in nature, manifestation is due to 'pairs of opposites'. Try, for instance, to produce a force in vacuum; you cannot do it; on the other hand, the greater the resistance you have, the greater the force you will be able to produce on that resistance. Try to paint a picture with one color only; you will produce nothing but a colored surface. In painting a picture, both light and shade are needed; only in this way come into being relief, form, and perspective—that is to say, a picture.

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The first manifestation of the Infinite produces the first 'pair of forces': Force-Matter. I say pair of forces, for matter is nothing but force, the negative pole, so to speak, of force. This primordial force-matter, this matter, to speak more concisely, is the biblical egg, brooded over by the Holy Ghost on the cosmic waters; it is also the golden egg of Brahmā in oriental cosmogonies. Primordial matter is so fine, so sublime and sensitive, that it responds in marvellous fashion to the life of the Infinite, which, thanks to the support which matter furnishes to its faculties, (formerly latent, but from this time manifested) becomes an Ego, a Being, 'I'. This primordial matter is the centre of manifestation for all possible faculties, the perfect instrument of the cosmic Ego, of the supreme Energy which then becomes multiple Forces. In the Universe of primordial matter, which is the body of God, are manifested the three fundamental qualities of Being, the qualities every being will acquire and possess to a supreme degree at the end of its evolution: life (or force) intelligence, and love. Indeed, there is no Being who does not possess life, intelligence and love in some degree, however small. It is the Trinity, above as below, in the God of a world as in the Ego of a rudimentary body; that is why the Hebrew scriptures say that God created man in His image. Man, in effect, because he is in possession of this divine Trinity, is in the image of God.

How is the Ego born?

The centre of Intelligence, the mental body, in perceiving matter and the qualities of the body, is distinguished from these qualities and conceives of the Ego: an abstract thing, the product of the perception of the non-Ego (matter) by intelligence.

As soon as the infinite limits its vibration (of an infinite frequency) the Universe, or rather Matter, appears, and an opposite is created, which allows of the absolute consciousness of the Infinite becoming limited consciousness, that of the Logos, the cosmic Ego. The Ego requires the perception of a difference, of what is conceived of as the non-Ego.

The Universe is the body of the manifested God; in the Universe all qualities come to birth, amongst them, the principal one, the Ego. The Supreme Ego—the Ego of the Infinite—is manifested not only in the mental centre of the Universe, where it constitutes

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the Logos, but also in each of the mental centres of the bodies the whole of which makes up the Universe, in each of the beings, from the greatest (the Logos), to the most imperfect. Like the sun, the unique Ego, the Logos, is reflected in every mental mirror present in the world.

Creation, however, does not stop at this manifestation. The personal Ego of the Universe (the Logos) also acts through intelligence and force-powers then manifested, though latent in it so long as it remains the Infinite, the unmanifested. Accordingly, it first separates primordial matter into atom-types that produce qualities: that is to say, the faculties of feeling, thinking and acting; with these atoms it builds up bodies (forms), and in each body places the atomic centres of qualities, life (force), intelligence and love. In each of these bodies the Infinite accordingly manifests an Ego by means of the mental centre, the instrument of perception and of separation. In this way, from the Supreme Ego the Logos to the lowest of beings, are ranged the immense numbers of Egos, Egos all the more imperfect in proportion as the bodies of the beings to which they belong are themselves the more imperfect.

Antiquity, which was wont to express the higher truths in the form of a symbol or a myth, called this multiplication of the One the mutilation of Osiris (or that of Bacchus). Christians speak of the "Lamb slain before the foundation of the world" (*Revelation*, xiii. 8): Hinḍūs tell of the sacrificed man and horse, and in the following myth, the dice symbolise the different types of atoms.

Bacchus, when a child (that is to say, the manifested God at the beginning of evolution), was playing at dice, says the allegory; the Titan (the separating force which has always symbolised Evil) surprised him and tore his body into pieces. After a great lapse of time, the mutilated members again became joined together, and the divine body was constituted afresh.

Thus the divine body (primordial matter) is mutilated, and used to form milliards of bodies (fragments) which serve as instruments for beings.

In proportion as matter is split up into fragments, it becomes dense, and sub-states of matter appear; at the same time, its sensitiveness lessens, it becomes progressively rigid, no longer

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responds to the life animating it, and the qualities it manifests become less perfect. This is the divine Limitation, the Sacrifice of the Infinite, voluntarily submitting to this limitation in order to create beings and lead them on to supreme Perfection. Mutilation of the body and Limitation of the qualities are the two aspects of the same idea : Sacrifice.

Now let us see how the multiple Egos again become one, as is symbolised in antiquity by the Resurrection of Osiris, Easter day.

The method of multiplication is easy to understand; that of unification is far more abstract. All the same, we will endeavor to explain it, for it is the complement of the whole teaching on Unity.

By evolution, the different states of matter separate, matter —physical, astral, mental, spiritual and divine—disappears, and at the same time the bodies it forms melt away—the physical, astral, mental, spiritual and divine bodies. Along with its progressive disappearance, the vibrations which it imposes on the Egos cease, and the consciousness of these Egos, being no longer sustained, is progressively transferred into finer bodies, where it lives the life of the corresponding worlds. In proportion as they have finer bodies as instruments of perception, the sphere of their perception enlarges, and when they are centred in the divine body, (the ātmic body of Theosophy) they have become capable of including the consciousness of all the Egos comprised in the Universe : they have each become as a Logos.

Now, what evolution normally produces very slowly, beings can rapidly attain by effort. Before setting forth this *processus*, which might be designated as abnormal and artificial, let us say a few words regarding the development of the Egos; it is so important thoroughly to understand.

The sphere of perception of an Ego is determined by that of the senses through which it perceives.

The physical senses are very limited; they are, besides, separated from one another and cannot take one another's place.

The astral senses possess a far wider power of perception, their field of action is greater; besides this, they apply to the whole extent of the astral body, thus explaining one of the peculiarities of astral perception—the possibility of seeing, touching, hearing,

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feeling, etc., at any part of the astral body. The matter which binds together the astral bodies is *endowed with faculties of far more perfect vibratory transmission* than that of the ether which binds physical bodies, and it begins to transmit to each being the sensorial vibrations and the perceptions of all the others: this is the beginning of perception in each being of the life common to all.

The mental senses are combined in a single synthetic sense; they possess a sphere of perception far more extensive than the astral senses and include a number of beings even greater than these latter. They can perceive at almost any distance in the planet, the atoms of the medium binding them have a more perfect power of vibratory transmission than those of the astral medium, and the sensations of the beings become more and more one: these beings live more and more the one life.

In the spiritual body (the buḍḍhic) the sphere of sensorial perception reaches the limits of a whole planetary chain, and the medium uniting spiritual bodies is so fine that it transmits to the centres of every spiritual (buḍḍhic) body the individual sensations of the beings in their perfection.

In the divine (ātmic) body, the sphere of perception embraces every form of the solar system; throughout this system, the life of the beings is one for those who are conscious in the ātmic body.

Finally, in the highest body (Āḍi) the sphere of perception reaches the limits of the Universe itself; and, in this sphere, the beings whose bodies are fully developed enjoy perfect unity of life. Each Ego has become the perfect 'percipient' of the consciousness of all the Egos in the Universe; it has become a Logos: evolution, so far as it is concerned, is completed.

Now, resolute men who take the 'cross-road,' the path I spoke of at the beginning, can bring about this *processus* (which evolution slowly works out) far more rapidly by the effort which quickly builds up the higher bodies and effects the voluntary transfer of the Ego of a lower body into higher one: this constitutes the arduous training of the disciple under the guidance of his Master, a subject of which I will make no mention here.

In this way the most rudimentary Ego becomes greater and greater, continually adding fresh knowledge to that which it already

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possesses, extending ever wider its sphere of perception, embracing the consciousness of a continually increasing number of Egos, experiencing their struggles and hopes, until it becomes conscious of the total life of all beings and feels them all living in it, with a life which is its own.

Then, or rather long before this time, it feels that life is one and that Egos are brothers in process of development. Doubt is impossible.

Before continuing, let us halt for a moment.

If we are one, we are *solidaires*. Being *solidaire* means living one same life, being bound to all, affected by every vibration which moves the parts of the whole, influenced by every outpouring of good and evil in the world. To one wholly *solidaire*, the suffering and joy of each are the suffering and joy of all. Consciously to create a discordant vibration constitutes the crime of 'treason against mankind,' whilst the creation of harmonious relations is a strict duty—for every infraction of the Law, whether physical, moral, mental, spiritual or divine—disturbs the whole Universe, and every collaboration with the Law is a help to all. Accordingly, our first duty is the fulfilment of the Law; this duty has one constant finality in view, general perfection, which it obtains by one constant means, help, the sacrifice of all for all; sacrifice to the Law, to the general good; the sacrifice of the individual to the Whole, that all may be happy.

I will now attempt to give the principal means of obtaining proof of the conceptions here advanced, the proof that we are one, and that Unity makes us brothers.

Complete proof consists in understanding and feeling, in becoming a God or rather a divine instrument—for bodies are nothing else than the instruments of the supreme God, the Infinite, instruments which, when sufficiently perfect, manifest the qualities of the Logos, that is to say, divine intelligence, love and power.

Understanding implies that one has become the thing understood, that one feels this thing and vibrates in tune with it. Vibrating in perfect tune implies that one has developed perfect centres of qualities (instruments).

The following are these means, both general and special.

The general means are: Purity and the practice of Unity.

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Purity must be physical, moral and mental; that is to say, it must embrace all our bodies.

It refines and renders sensitive the materials of the centres; that is to say, makes them vibratory to a high degree and capable of perfect synchronism.

The practice of Unity creates the wheels of the mechanism that produces qualities (of the instrument); it polishes them, improves and facilitates the working of the apparatus.

The following are the main points in the practice of Unity.

Always have present in mind the idea that every man is a child of the Infinite, a God in evolution, a younger or elder brother.

Help him by thoughts of light, love and might, for who needs not this three-fold aid, the better to judge, endure and be kept from a spirit of revolt? We must remember that nothing is ours, that all we possess is a gift from God, a loan we ought to share with those of our brothers who are not so well endowed as we are. Might of love, light of intelligence, material wealth, even physical life, nothing is our own, we owe everything to all, with just one restriction: that we give with discernment. Without discernment, the best of aids may become a curse, the follies of the heart are no better than those of the head.

Let us not forget, also, that we have only duties; we have no rights. We should ask for nothing, desire nothing, but await everything from God, the supreme Wisdom, who knows our needs better than we do ourselves.

Let us be ever helping: first those whom destiny has placed around us in order to facilitate our task of beneficence, and then those whom it brings in our path. With few exceptions, it is futile to waste our powers in distant efforts which are doomed to barrenness: God is economical in His profusion. But there must be no doubting, no thinking of the obstacles we may meet on the way. The supreme Watcher will see to all: everything combines to aid the man who aids others.

Let us ever be helping; benefits are the seeds of the divine qualities—gratitude and affection.

We must help also by setting to all around us an example of such virtues as tolerance, sympathy and humility.

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Faith in Providence too must be ours, for nothing evil or unjust can befall us. We must therefore be calm, gratefully welcoming the present trial, for it is our best instructor. In every event, let us seek for the path which God is pointing out to us; biding His time,waiting for the opportunities He sends, and the doors He opens to us.

Let us set an example of divine sympathy, showing forth neither reproach nor evil criticism nor antipathy, beholding in another a God, whose evolution will efface his defects and cause his good qualities to shine radiantly forth, a divine child destined to become a sage, a God.

With shortcomings and lapses into sin let us be indefatigably patient, correcting others by gentleness and affection, and taking care not to make use of the scourge of pain, which we may leave in the hands of the Logos, who alone knows the measure of its use.

With all this, we must be humble; offering others the brilliant parts in life, and reserving for ourselves those that are hidden or unobtrusive; giving place to the God in evolution present in every man, and giving him the preference in all things.

Finally, let us rejoice in another's happiness and sympathise with him in his trouble.

Now I will pass on to the special means: those necessary for such as wish to take the 'cross-road,' the path of pain.

This path requires the directing hand of an experienced Guide; and He appears when the disciple is ready, without there being any necessity to summon Him.

Here the task to be accomplished is the rapid perfecting of the centres by which the Infinite is manifested in beings: the centres of intelligence, love and might.

The mental body must become a perfect instrument of knowledge, capable of responding to every idea and coming into a state of perfect rest, so that, like the tranquil surface of a lake, it may reflect the plants growing on its banks, or the clouds flitting across the heavens. It must be 'disciplined' to reflect truth: indeed it is the mental body that was symbolised by the mythical Proteus, who told the truth only after he had been chained down. How could troubled waters faithfully reflect any object? It is for this

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reason that the disciple ardently cultivates the control of the mental body, and at the same time perfects the mechanism of this instrument. Once this double task is well in hand, he may begin to make use of this precious auxiliary and apply it to any idea he pleases, especially a great one—one of those which the Logos or one of the mighty Beings sends out into the mental atmosphere, there to remain like a life-giving sun. The disciple practises vibrating in perfect tune with these ideas, feeling them part of himself and making them his own; then causing them to vibrate in a denser medium than that in which they had first been placed.[1] This he attains by concentration.

When they are too fine to be perceived by his still imperfect mental body, he summons the Guide, begging Him to cause them to resound more loudly in his ears. In such cases he brings the mental body to rest in a complete void; then the vibration, which has now been made stronger, makes its impress on the sensitive mental matter.

The development of the centre of love is obtained by acquiring the virtues and their common root: Love.

"A man becomes what he thinks," says an Upaniṣhaṭ; such is the principle. It is easy to prove this by thinking for sufficient length of time either of the Good, the Beautiful and the True, or of the evil, the unseemly, and the false. Meditation on a virtue permits of the acquisition of that virtue more or less rapidly; it is all a question of time or of intensity.

It is also possible to contemplate this virtue either as an abstract principle, present in the Infinite which is imagined as at the centre of the being—this Molinos recommends in his *Spiritual Guide*—or as manifested in the Logos, or in one of those Beings who have made themselves His messengers and appeared on earth as 'Sons of God': Kṛṣhṇa, Buḍḍha, Zoroaster or Christ. It is here that we may find it useful to form, however imperfectly, an image of one of these Beings by thought and imagination. This image of mental substance directs the thought to that Being and attracts His attention. Into this form He sends a ray of His soul, to animate it and cause it to vibrate with the virtue it is desired to acquire. The image causes the mental body of the disciple to

[1] In this way he transmits them to men in the outside world.

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vibrate in tune, and he thus steadily develops the desired quality; such is the truth concealed in image-worship. And as the Logos, or any one of these great Beings, possesses all virtues in perfection, forming a synthesis of them in His great love, all that the disciple needs to do is to contemplate this mental image, this vibrating form, and to love it, in order to fill himself gradually with that sublime, that greatest Force of all—Love, the source and spring of every virtue.

The development of the centre of Force adds its quota to the Power which the two preceding centres produce by themselves.

The Power that belongs to the mental centre is that of knowledge; knowledge is power. That of love is immense; it was the love radiating from certain martyrs which appeased the wild beasts' thirst for blood. A beloved Teacher told me that a friend of his in India, a Yogī, one day entered into Samāḍhi in the jungle. On awaking, a tiger was sporting by his side, like a kitten, and licking his bare feet—love had tamed the beast of the forest.

The vital vibration of a saint is so strongly in harmony with the Law that it corrects sickly and discordant vibrations, those not in accord with the law: it heals and cures. I say nothing of the other powers possessed by man on his God-ward path: those who have had the good fortune to live with certain disciples have had instances of light and love, of calm, balanced thought radiating from these highly-perfected instruments.

Such is the absolute, the inflexible proof of the presence of God in man. He who possesses this proof knows that God is the root and cause of his power, his light and his love. All wonder-working mystics have proclaimed with the utmost sincerity: "It is God that worketh in me."

Without hoping to attain to these heights in a brief space of time, I would, all the same, earnestly recommend you to think of Unity for a few minutes every morning, to live it throughout the day, and each evening to see how far you have fallen short of its precepts. Gradually, you will feel better and purer; you will feel that God is manifesting Himself in you. Then, too, will you understand the assertion I advanced at the beginning, one which perhaps appeared to you an exaggeration: the study of Unity leads on to supreme Knowledge and its practice to the heights of Perfection.

DR. TH. PASCAL.

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MENTAL INTENSITY.

I.

VIGOR of body, we all know, depends, among other things, upon appropriate nourishment, rest and expenditure of energy. So also is vigor of mind dependent upon the same things. Too little or too much work, too light or too heavy a task, can be placed before mind as well as body. Where the task is appropriate, health, success and happiness are sure. In short, what I will call the *Law of Appropriateness* is essential to mental vigor, which lies behind concentration. The appropriate subject or task —the mental dharma, in a narrow sense—is different for each individual. We will consider a fundamental law on the katabolic or expenditure side of mental life, the *Law of Undulations*. If a cyclist has to travel ten miles along a road with a steady gradient of five miles up and five down, he will be much more fatigued at the end than if the road had possessed exactly the same gradient but was divided into undulations of say two hundred yards in length. The distance travelled is precisely the same in both cases. So in mental training gentle undulations of system and regularity are less fatiguing than spasmodic efforts, and more effectual because they leave the student fresh for further efforts. No matter what the height of the goal above that of the starting point, the Law of Undulations is of practical utility to every one.

Now we shall apply this Law of Undulations to the effort to acquire knowledge, making the hills appropriately long and steep. Knowing is making relationships between things, and right knowledge is true classification according to the divine or self-effulgent Idea, whatever that may be. It must be noted that classification depends upon comparision of points of identity or similarity, and points of difference or contrast. Points of identity and of difference differ from those of similarity and contrast in this, that in the latter pair the marks must be essential to a class. Thus we can compare, say, an elephant and a tree. They have many points of identity—both are 'alive,' 'on the earth,' both have 'a thick integument,' both 'die.' Also points of *difference* are very numerous, perhaps innumerable. But this gives us no true knowledge. It is in a sense a kind of knowledge, which makes things known

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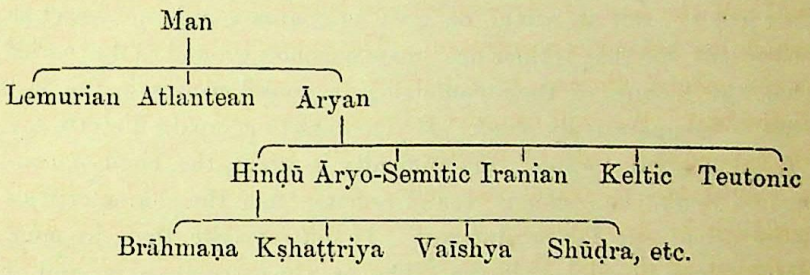
as things, though not as this or that thing. It is the kind of knowledge acquired on the descending arc; receptive, lacking critical faculty, become heterogeneous though still incoherent.

But *similarity* and *contrast* are of the nature of scientific or precise knowledge, which proceeds by classification. In classification similarity marks the genus, and contrast marks off members of the sub-genus or species from one another. Thus we may take the class or genus man and sub-divide it into the classes or species Lemurian, Atlantean, and Āryan.



Differences may be absolute and arbitrary, or of the nature of contrast, serial. Thus, dividing man we might have said Lemurian and non-Lemurian, getting two divisions covering the whole ground. But this is going backwards in knowledge, not forwards. Lemurian, Atlantean, Āryan, are matters of knowledge and science or classified fact. The law of contradiction or non-contradiction is a criterion of truth, but not a means of classification. Now, Lemurian, Atlantean and Āryan have something in common. They are all men; all belong to the genus 'man'. But they differ among themselves. Likewise Hiṇḍū and the rest belong to the genus 'Āryan,' yet differ from one another. So also Brāhmaṇas, etc., are species of Hiṇḍūs. The process can be continued down or up—man is only a species of sentient beings and so on. The negative must be avoided. Suppose we divided Āryans into Hiṇḍūs and non-Hiṇḍūs, then in our next subdivision, that of non-Hiṇḍūs, we might put dogs, or religion, or water, or anything not Hiṇḍū, obviously destroying the classification. In fact, care must be taken to place our species under the proximate genus—the genus next above. In comparing Brāhmaṇs and Kṣhaṭṭriyas, to class them as Āryans would be bad,

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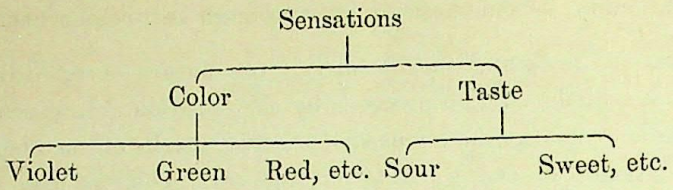
as men, worse, as Hinḍūs would be correct and good. This presents itself more plainly in the following case:



It would be bad comparison to classify sour and sweet, or violet and red, as sensations. The first pair is taste; the second pair color. But it would be good to compare red and sweet as sensations, for that is their proximate common ground. But notice that the feeling of their connexion in consciousness in the last case is comparatively *weak*. If you want to compare directly say 'religion' and 'water' the difficulty is great, the bond of connexion weak, the common ground remote from the characteristics most prominent for our interest. To get *intensity*, then, we must place things in precise classes. The proximate common ground of 'religion' and 'water' is, as far as I can discover, 'existing things,' but class after class comes between, on the lower levels, marking the *differences* between the two, but not—note the difference of idea—the *contrast*. One might expect that, as in the case of comparing religion and water, where the ground of similarity is distant and weak, that of difference would be strong, and so it is, but any one may notice that the recital of the points of difference between them does not create any sense of their relationship. Incidentally we may notice how nature drives us towards unity intellectually and morally by making differences or evils sterile, and similarities and good infinitely productive. What then of *contrast*? Contrast certainly makes the relation between things vivid. But it does so only because contrast is a kind of similarity. We may contrast sweet and sour or Napoleon and Buḍḍha, but the very attempt to contrast sweet and Napoleon or sour and Buḍḍha is ludicrous. We may *contrast* pain and pleasure, or heat and cold, but not pain and heat, and not pain and non-pain, for the latter may include anything from the absolute to a mud-pie. Sweet and sour, Napoleon and Buḍḍha, pain and pleasure, or heat and cold, are similars, but opposite similars, or contrasts. The test

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of them is that one merges into the other gradually, or by steps; heat passing into cold, sour into sweet, by imperceptible gradations. Difference here, as elsewhere, in the form of contrast prevents our generic concept or idea from swallowing up all the characteristics of the things compared and reducing our comparison to a simple identity.

Both these *Laws of Similarity*—similarity and contrast—must be used consciously in our method, but first understood, along with another, still more important, upon which they are based. This is the *Law of Contiguity* or *Continuity*. Metaphysically there is no connexion between anything and any other thing, either in its temporal—causative—attributes, or its spatial ones. But by some indisputable fact things are related for us in space and time; at least, as forms and sequences. We must admit that there *is Continuity* in time and *Contiguity* in space. Things are presented to us so, and that is all we know about it ultimately. But the are also represented so in the mind, so that what is present interiorly, as what is outwardly, is linked up in these two ways of contiguity and continuity with the whole mental content, be the latter well or ill arranged. What will be found associated with a given representation at the present or given time is determined by two things—(1) Habit and (2) Interest. These two are in eternal conflict, habit carrying the day in most minds and either leading interest a willing slave, as with the many, or driving him unwilling, as with a few. Habit and interest taken together constitute Purpose or Desire.

Now we must sort out our Laws or guiding principles and make further efforts to understand them. We may regard the difficulties in the light of preliminary anticlines or hillocks. We shall then apply the laws to some practical examples in view of the *Law of Undulation*:

1. Law of Contiguity; 2. Law of Similarity; 3. Law of Contrast.

Now suppose we wish to make a new idea particularly vivid. We must classify it consciously, with the aid of these Laws, with the other things presented in connexion with it. Suppose that the term astral body is presented. It can only make any impression upon the mind, become intelligible, a term as distinguished from a mere sound, when it is classified. The first impression usually would be: it is a body, and *not* the physical body.

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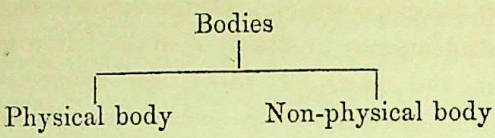
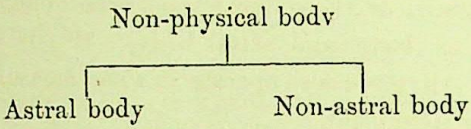
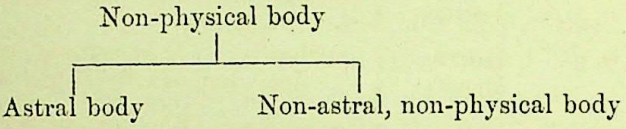


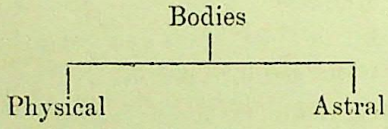
That is correct for purposes of *apprehension* of its existence, but ends there; it does not give *comprehension*. The next division would be:



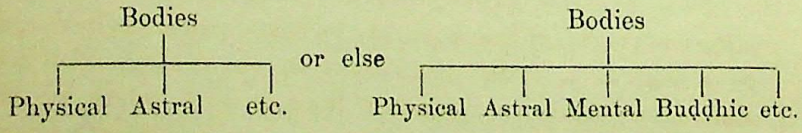
Then non-astral body may include physical body, which has already been used, and cannot occupy two places in one scheme. But it may be carried on thus:



This, however, is a mere process of enumeration, and leads to no real unified knowledge. In fact only the Law of Similarity must be used and the similars must be placed in the same class. Both are bodies, therefore:



But prior knowledge, or present information, may present with the new information of the astral body—by contiguity or continuity—the idea that there are or may be other bodies. Then we get:



Now the Law of Contrast operates to link Physical and Astral Bodies together more definitely by showing in what respects these similars are different; thus the physical is dull, the astral self-luminous; the physical slow-moving, the astral quick; the physical visible, the astral normally invisible; and so forth.

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In short, *by comparison*, knowledge becomes clear, definite and vivid. We students may profitably read the following examples and see whether the pairs of ideas are connected by (1) *Contiguity* (often accidental, as where in a man's experience a murder has occurred in a certain house, he naturally thinks of murder when he thinks of the house); (2) *Similarity* (whether of sound, color, form, taste, smell, or any generic mark or common nature; or the connexion between genus and sub-genus, or species, as body and astral body); or (3) *Contrast* (as hot and cold). All three laws operate in some measure in every cases but one is predominant.

Sun } Comparison (Both illuminants).
Lamp }

Hat } Comparison (Both head-gear).
Turban }

House } Contiguity (A house may or may not have a
Door } door, but usually is pictured with one).

Fall } Contiguity (The same remark applies. Conti-
Injury } guity in *time* is cause and effect).

Napoleon } Contrast (Both men, but one of war, the
Buḍḍha } other of peace).

Water } Contrast (Both 'elements,' but one heating,
Fire } the other cooling).

Thunder, Voice; Knowledge, Love; Triangle, Square; Salt, Tears; Bird, Egg; King, Throne; Mother, Child; Astral, Mental; Life, Form; Substance, Property; Cheat, Bleat; Sky, Sapphire; Mandrake, Man; Pepper, Mustard; Kāma, Manas; Motor-car, Hen; Monkey, Violinist; Radium, Hydrogen; Action, Reaction; Poverty, Degradation.

Now, as every memory-trainer from Dr. Edward Pick downwards has taught, idea-images may be linked in a series by *comparison* (a method far better than that of the use of imagination in the usual sense which some teachers have favored—which we shall discuss later) and the concentration of mind—and therefore mental vigor generally, including memory—greatly increased by the exercise of repeating them without reference, which, moreover, is usually agreeable, because of its *undulations*, its small hills calling for mental exertion but not fatigue.

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In the following list we may compare in *pairs only* at a time the idea-images which the words express. We may link *slowly and carefully* 'concentration' with 'mind' then put 'concentration' aside and link 'mind' with 'body,' and so on. When about ten have been learnt we must repeat the whole forwards and backwards without looking; call them up the next day and do ten more; continue the process for a month, adding more words when the list is exhausted. We must *never* refer; there is no need if care is used in linking.

Concentration, mind, body, action, karma, reincarnation, birth, infant, fantail-pigeon, bird, tree, treat, drink, liquid, ether, subtle, shuttle, machine, bicycle, rapid, river, boat, carriage, wheel, circle, square, box, lock, key, key-note, music, teacher, helper, need, illness, feverish, excitement, anger, love, peace, noise, chatter, story, history, India, hot, cold, ice, steam, force, green-house, glass, and so on.

We have next to study voluntary contiguity or association, and its application to the development of memory. This has to do with forcible mental connexions between things, or such as are not scientifically or schematically related. In the above list some words are connected by *sound*, not idea. Such connexions do not add to our scientific knowledge, but they find a place in learning. Knowledge, in our present stage and cycle, is connected with the sense of *sight* in a unique manner. We shall discuss this in our next.

ERNEST WOOD.

Like an uneasy fool thou wanderest far
Into the nether deeps,
Or upward climbest where the dim-lit star
Of outmost heaven sleeps.
Through all the world thou rangest, O my soul,
Seeking and wilt not rest;
Behold, the peace of Brahman and thy goal,
Hideth in thine own breast.

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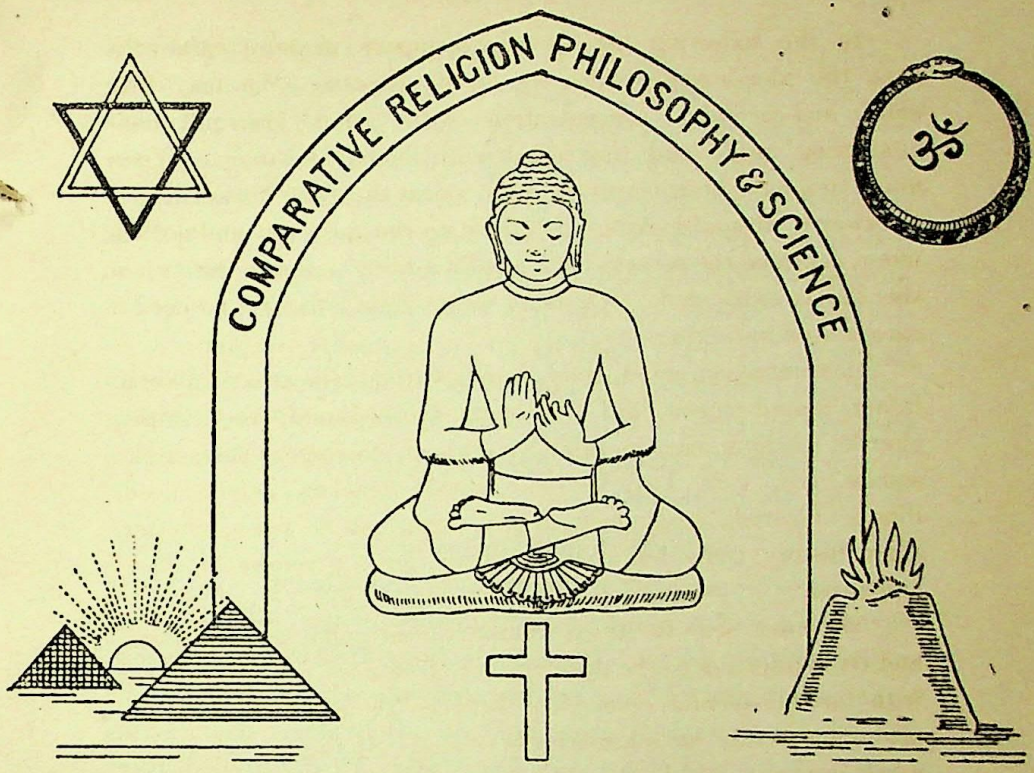

THE SCIENCE OF PEACE.[1]

IV. The Spirit.

THE word 'Spirit' is used so vaguely, so indeterminately, that it is necessary in using it to define it; and the vagueness of the conception in the mind of a speaker or a reader spreads itself throughout his thinking, and peoples his mental world with cloudy forms instead of with clearly defined images.

A Spirit is perfectly defined by Shrī Kṛshṇa, speaking as the Universal Logos, in the *Bhagavad Gītā*: "A portion of myself, a living Being, sent forth into the world of matter." A Spirit is a portion, a fragment of the Universal Consciousness, separated by the finest film of matter, an atom, from all other similar fragments, and thus individualised. The Universal Self, or Universal Ego, the Pratyagātmā, or inward Self, of the Hinḍū—the highest

[1] These articles are an exposition of one of the most valuable books issued under the inspiration of Theosophy, *The Science of Peace*, by Bhagavan Das. Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original book.

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abstract manifestation of the Paramātmā, or Supreme Self, the Absolute, Parabrahman, the All—is concreted as Jīvātmās, living Selves, separated Consciousnesses, Spirits[1]. The highest abstract Spirit, *the* Spirit, universal, omnipresent, is the Pratyagātmā; the embodied Selves, fragments of the universal, from highest Logos to minutest being, are Spirits. A Spirit, then, is a fragment of the universal Life, embodied in matter, a life, a living Being, an individual; or we may call it a Self united with the Not-Self, a Self-atom. Hence a Spirit is always a duality, a unit of Consciousness bound to an atom of matter. Pure Spirit is an abstraction, not an entity. Spirit is never found pure in manifestation, though it may be thought of apart from the coating which makes its manifestation possible.

Spirit is the root of individuality of every kind and grade, sub-human, super-human—for there is individuality apart from that which we recognise as individuality in man. A Self is an individual, and the root of I-ness abides in the Unit of Consciousness, even though that "I" has not flowered into self-recognition in its vehicles. All ways of using the term 'Individual' depend ultimately on the idea of an embodied Life. All the graded Hierarchies spoken of in *The Secret Doctrine* are called Individuals, although composed of numberless individuals of lower grades. Similarly we find in modern text-books of physiology this idea of an ever enlarging individuality; thus:

Individuals of the first order, or rank, are.....*Cells.*
„ „ second „ composed of these are.....*Tissues.*
„ „ third „ „ „ the second are...*Organs.*
„ „ fourth „ „ „ „ third are....*Persons.*
„ „ fifth „ „ „ „ fourth are *Communities.*

And thus we may ascend to the Individual that is a Nation, a Sub-Race, a Race, Humanity. Smaller individuals grouped together compose a larger individual. The Earth is an individual, and this in no way negates the individualities of men. There is

[1] The convenience of Samskrt as a language for philosophers comes out strongly in this series. The essential identity is shown in the word common to the three stages—Atma, the Self. The prefixes mark the stages: Param, the Supreme, the all; Pratyag, the inner, separate by manifestation, the inner implying an outer; Jiva, the life, embodied in forms. Paramatma, Pratyagatma, Jivatma.

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one life in a nation, and again a life of a higher degree of unfoldment in all nations. In each there is one way of willing, thinking and acting—a nation's characteristics, we say. H. P. Blavatsky's teaching as to the Individuality of a Hierarchy "gears on" completely with this modern scientific idea, though some have found it difficult to grasp. The 'Heavenly Man' is not a mere figure of speech, and the Planetary Logoi are chakras in the body of the Solar Logos.

If any find this idea still elusive, they may come to it by way of a study of their own bodies; examine living blood under a microscope, and see how the separate lives therein move, fight, conquer, are beaten, without any regard to the larger life that uses the whole body as its instrument and regards them as constituents of its blood. It is worth while to dwell on this thought of graded Individualities till it opens up to us a vast horizon of hitherto undreamed of possibilities, and the idea of the "Logos clothing himself in a universe" takes on a new and vivid reality. Ever a Unit of Consciousnesss and a body of matter are seen. We ourselves are parts of higher Individuals, and as we, the component parts, evolve we conduce to the grander life and subserve its loftier purposes.

The next step to take in the study of the Spirit is the recognition of its triple nature and the reason therefor. East and West name the factors of this triplicity differently, but both alike recognise the fact. Why three? Some are content with the temporary answer: Because the Spirit is a fragment of Divinity and reflects its triplicity. Truly. But then the question arises: Why is the divine nature triple? Many will reply that we ought not to pry into these mysteries, which have not been revealed to man. But if the *question* confronts us, the *answer* is to be sought for. Only by prying into mysteries, by seeking for answers, has man added to his knowledge the now recognised facts of the cosmos. Our intellectual evolution lies in bringing within our consciousness facts hitherto unknown, turning the hidden into the open. And who or where is the authority which has the right to say: "Hitherto shalt thou come and no further"? The only check to man's soaring is the weakness of his intellectual pinions. What he *can* do he *may*.

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In the study of our own consciousness, we find the triplicity; in the fact that we are divine lies the proof that Divinity is triple. Reason can tell us the why.

In our consciousness we find the power of Cognition: we are aware of things other than ourself, of the Not-Self. That awareness brings out the power of Will, the tendency to move towards or away from the Not-Self. That Will, in its turn, brings out the power of Activity, the acting on the Not-Self, in order to seize or drive away that which the Will has determined to appropriate or to reject in the Not-Self of which Cognition is aware. These three factors, over against the Not-Self, unite in the assertion: "I am." Equally do they unite in the assertion: "I am not this Not-Self." Equally do they unite in the assertion: "There is a relation between myself and this Not-Self, for I can cognise it, I can will to approach it or to retreat from it, I can act upon it." Our own existence, the existence of something outside ourselves, and our relation to it, thus emerge in the presence of the Not-Self, and by this we also ascertain our own triplicity.

When we question Reason, we find that this triple response of the 'I' in us, being our essential nature, must be a limited reflexion, but a true one, of the universal nature whereof we are a fragment, and we need but universalise our own nature to find *why* this triplicity exists.

I. There is the universal Self, the supreme "I am."

II. There is the universal Not-Self, over against the Self.

III. The twain are barren, sterile, set over the One against the Other. For a universe-process, a world-process, the Self must not only be over against the Not-Self, but it must cognise it, it must will to approach it; it must unite with it, in a word, there must be a Relation between them.

The Self, the Not-Self, the Relation between them, this is the Eternal Three. There cannot be more, for everything is herein included. There cannot be fewer, for without any one of the three manifestation is impossible. Hence is every manifested God a Trinity. Hence in man's own nature is triplicity. The eternal recognition of the Not-Self by the Self is in man cognition; the eternal inclination of the Self to the Not-Self is in man Will; the eternal Relation between the Twain is in man Activity.

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Cognition is the re-action in the Self in the presence, the action on it, of the Not-Self. The self assumes the form presented to it by the Not-Self, temporarily identifies itself with the outer in order to know it, saying: "I am This." All that we call knowledge is the reproducing in the Self of the form outside, of which it has become aware. Patañjali truly describes this as "the modification of the thinking principle;" the thinking principle shapes itself to the object and by this change in itself knows that object. So all-permeating is this principle that it asserts itself even in physical matter. Every sense-organ, or organ of knowledge, is a modification of some part of the body to receive, and reproduce in itself the outer impacts from that which is cognised through it.

Let us digress for a moment, though it is hardly a digression, to that deliberate and sustained use of the thinking principle which is called meditation. The ever-changing modifications of itself, reproducing outer objects, are stilled by presenting to it a deliberately chosen object, a virtue, a faculty, an object of devotion, on which the attempt is made to mould it. Gradually the thinking principle modifies itself to the form presented, and at last reproduces it. Thus by thinking of a virtue we reproduce, we become, the virtue. By thinking of the Buḍḍha, of the Christ, we reproduce them, we become them. On this is founded the great eastern logion: "I am Brahman," "I am God." Many a man says that to-day, but no parrot-repetition will give the knowledge which is eternal life; by thought, not by words, we become. By thought man knows; by thought man becomes. He who by long thought has moulded himself to the divine image, that man alone knows God, becomes God. When the thinking principle is modified to that image, and thus he knows, then the inner God shines out, and he is God. Hence spake S. Anselm: "Become That which you are."

Thus closely linked are true metaphysic and sound practice. No practice is sound which is not based on true metaphysic. No metaphysic is true, *i.e.*, vital, which does not flower into sound practice. Both are necessary, if we are to unfold into perfection our divine nature.

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Let us now consider the difference between Consciousness and Self-Consciousness. Consciousness is the sense of existence, "am," life turned inward on itself. Self-Consciousness is the sense of individual existence, "I am," life turned outwards, and distinguishing itself from that which is without. When a spirit, a Self-atom, experiences ripples of change in itself, consciousness awakens, 'am-ness' is its sense of being. When many contacts from without, each followed by a change within, have established a sense of sequence—a touch and a change, a touch and a change—a dim notion of causation arises: A change is due to a touch, a change is caused by a touch. After this, a slow dawning of a sense of difference between that which changes and that which touches, and from this the sense of "I," and "Not-I," and the feeling "I am." When the divine life appropriates an atom and becomes *a* Spirit—that which we now call a Monad—this sense of 'am-ness' exists in the separated fragment, and it is the seeking for Self-definition that impels that Life into embodiment.

The bodies or sheaths of ever denser and denser matter which the Spirit draws round itself in its search for Self-definition are the results of its gropings aided and guided by Spirits that have already found themselves. Each body is at first a help in Self-definition, and then becomes a hindrance in Self-realisation.

Let us follow the process. A Spirit first identifies himself with the matter he has appropriated, and as it gives him a sharper definition and a sense of being more alive, he cries: "I am This." With each sheath come clearer definition, sharper contrast between himself and the without, and the ever-triumphant and stronger cry: "I am This." We may watch an Ego taking hold of a new body, and see, very swiftly repeated, the æonian evolution of the past. The baby grasps at everything, testing the Not-Self; he carries his own foot to his mouth, bites it, cries, and only gradually recognises "baby's foot." Presently "baby" gives way to baby's *name*, which becomes his label of appropriation, and later "I" and "mine" show that the body-sheath is taken possession of, and sharply marked off from all "others." The sense-organs are formed slowly in evolution, as the Self struggles to see, to smell, to taste, all to yield clearer definition of the Not-Self, and thereby, by difference, of the Self. When this is gained, he begins to

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draw away from the body, denying it, declaring: "I am *not* This." He uses a finer sheath, unifies his senses, and makes a fivefold perception, a single organ of sense in a subtler body. And thus he withdraws, step by step, repudiating, as he withdraws, body after body: "I am *not* This." This is the Word of Power which reduces the bodies to servants, as the contrary assertion reduced the Self to subjection to them. The more we can realise this in thought and feel: "I am not this body, these emotions, these thoughts," the nearer do we come to Self-realisation, the nearer to the freedom which is our birthright. The lower planes become realised as the Not-Self in proportion as consciousness expands, and by this separation the Self more and more realises its own Reality.

Thus thinking, we shall gradually feel ourselves to be the Life and not the form, and shall learn to repudiate the sheaths which once helped, but now hinder us, and which are but a part of the mechanism, and not our Self. Each sheath as a self marks a stage of growth, but it is not the eternal Self. To find that, which is to find God, we must sink deep, and ever deeper, into the depths of our being; as we sink within the veils, repudiating them one by one, we shall at last find that though these veils have shut us out from one another, they cannot shut us out from God, who is our Self.

ANNIE BESANT.

[V will be entitled "The Bodies."]

AN ACT OF REMEMBRANCE.

Grateful am I for the Grace of the Great,
Who God-like keep guard of the golden-barred Gate—
The Æons, the Ancient, The Lords of the Flame,
The Masters, and Heroes who served in Man's name:
Then one as in Them thrills the Life that enthralls
In its oneness, the Cosmos, whose vastness appals;
Its Power and Wisdom, its Bliss and its Peace,
Divine in their fulness, are mine as sins cease.
Most Holy! Thrice Blessed! my trust is thy strength
Till balance and firmness and world-love at length
Engulf all Delusion, guide feeling and thought,
And lead to that Union all sages have sought.

EDGAR WILLIAMS.

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ON THE MEANING OF THE TERMS MAHĀYĀNA AND HĪNAYĀNA.

THE belief in the name as involving the complete knowledge of the thing named, though particularly strong in India, is by no means confined to it. Westerners too, including those who are best trained in the art of doubting, constantly operate with names and words the exact meaning of which they do not care for or take as something generally known, simply because nobody asks for it.

An instance of this kind are the terms *Mahāyāna* and *Hīnayāna*, both the constituents of which are translated with a delightful arbitrariness just as it suits the translator, nobody thinking it necessary to search for and explain the origin of these terms. The substantive *yāna* is rendered by 'passage,' 'road,' 'vehicle,' 'ship,' 'chariot,' 'method of conduct,' 'curriculum of doctrine and practice,' 'career'—the latter rendering having become fashionable in the last years only—and the adjectives *hīna* and *mahā* by 'little,' 'small,' 'narrow,' 'low,' 'lower,' 'less,' 'lesser' and their opposites.

I shall first treat of *yāna* only. The explanation is the one I gave already in my German translation of *Milindapañha*[1], but I will now give the arguments omitted there and show that we can go even a little farther and translate 'ship'.

I doubt whether in the whole Buddhist literature there is a more favorite comparison than that of the Samsāra with a big water or river to be crossed. The idea is, of course, pre-Buddhistic, going back to the very beginnings of religion, *viz.*, to the belief still alive among primitive tribes all over the world, in a water or darkness to be crossed by the soul of the departed on its way to heaven. As soon as the doctrine of reincarnation had appeared, transposing the highest goal from heaven to Nirvāṇa[2], the optimistic view of life turned into the pessimistic one, and life itself became the great darkness or water to be crossed. The following are a few examples out of many, in the Pāli literature[3].

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[1] Introduction, p. xxxiv., note 2.

[2] Which is likewise pre-Buddhistic, both in idea and name (see *Upanisads* and, for the latter, *Mahabharata*).

[3] More instances, also of the next category, the Pali-knowing reader will be able to discover with the help of Mrs. C. Rhys Davids' precious 'Index' in *Journal of the Pali Text Society*, 1906-1908.

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"Who has passed over this miry road difficult to pass, this world, this folly; who has *crossed over, reached the other shore*, is meditative, free from desire, free from doubts, who is extinguished, having left attachment—him I call a Brāhmaṇa" (*Suttanipāta* 638; *Dhammapada* 414).

"Who has fathomed the world, sees truth, has *crossed over the flood, the ocean*, such a man who has cut the knot, is independent, free from passion—him, forsooth, the wise declare a Muni" (*Suttanipāta* 219).

"Until a man gets a firm footing (on the land) he strives with all his might and main in the stream; but when he has gained a firm footing, and stands on *terra firma*, he no longer strives, for he has *reached the further shore*.[1] This is the simile, O Dāmali, of a Brāhmaṇa who has no more passion, is wise and thoughtful: having arrived at the end of birth and death he no longer strives, for he has *reached the further shore*" (*Samyutta Nikāya* II., 1. 5).

"Whichever monk or nun, O ye monks, has left behind him lust, hatred, and delusion, of him it is rightly said, he has *crossed the ocean* with its waves, with its billows, with its whirlpools, with its sharks, with its monsters; saved (lit., 'having crossed'), having *reached the further shore*, the Brāhmaṇa stands on firm ground" (*Itivuttaka* II., 10.)

"Thou art the Enlightened, thou art the Master, thou art the Evil-conquering Sage; thou hast cut off worldly desires; *having crossed over, thou makest cross over this human race* (*tiṇṇo tares' imam pajam*)" (*Suttanipāta*, 545).

"He might *cross over to the other shore* of the realm of Death" (*Saṁyutta-Nikāya*, I., 1. 9).

"The mud of Lust is hard to cross" (*Suttanipāta*, 945).

The struggle of deliverance, then, being so generally looked at as a 'crossing over,' it was almost inevitable that the Buddhist religion, the Dharma (Dhammo), became the strong *ship* safely carrying over to the 'further shore,' to Arhatship and Nirvāṇa. Indeed, this simile, though decidedly less frequent than the above (perhaps only because to many the 'crossing over' implied already the idea of the ship), is not rare either, the most typical instances of its occurrence being, I believe, the following.

"(The Buddha spoke:) 'I will explain to you, ye Bhikkhus, how the Doctrine is like unto a *raft* (kulla) made for escaping[2], not for being kept. Listen and keep well in your mind what I say.' 'So be it, Lord,' the Bhikkhus answered to the Exalted One. The Exalted One spoke: 'Let us, O Bhikkhus, imagine a man walking on some high road who would see a big stream of water (barring his way). This bank (he stands on) is full of danger, beset with fear, the opposite bank

[1] Cf. *Journal of the Pali Text Society*, 1885, p. 59.

[2] Lit. 'crossing out of'; Nittharanatthaya=Nistaranarthaya.

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peaceful and safe, and there is no ferry-boat or bridge to get over from this to the other side. He would now reflect thus: 'This is a big stream of water . . . . . and there is no ferry-boat or bridge to get over from this to the other side. What if I would collect grass, branches, twigs, and leaves, and fabricate a raft, and through this raft, working with hands and feet, safely cross over to the further bank?' And this man, O Bhikkhus, would, indeed, collect grass, and . . . . . safely cross over to the further bank. And now, being in safety on the other side, he would think thus: 'Very useful, indeed, has this raft been to me; through this raft, working with hands and feet, I have safely crossed over to the further bank. What if I would now lift this raft upon my head or on my shoulder and go (in this way) wherever I like?' What do ye think, O Bhikkhus: would this man in doing so act properly as to this raft?'—'No, Lord.'—'How, then, ye Bhikkhus, should this man behave in order to act properly as to this raft? If, O Bhikkhus, this man, being safe on the other bank, would think thus: 'Very useful, indeed, ... crossed over to the further bank. What if I would sink it in this place or leave it to float on the water and then walk wherever I like? Acting thus, ye Bhikkhus, that man would act properly as to that raft.[1] Thus, ye Bhikkhus, I have explained you the Doctrine to be like a raft made for escaping, not for being kept. Understanding, O Bhikkhus, the simile of the raft you will needs abandon the holy doctrines (after having duly profited by them), how much more the unholy ones!'" (*Majjhima-Nikāya*, 22nd Sutta.)

"If now, ye Bhikkhus, you would cling to this view (the Buddhist theory of causality) which is so utterly holy, so absolutely pure, if you would cherish it, make it a possession, a 'mine,' would you then understand the Doctrine as shown like unto a *raft* made for escaping, not for being kept?'—'No, Lord,'" (*ibid.*, 38th Sutta.)

"*Raft*, ye Bhikkhus: that is a name of the noble eightfold path.' (*Saṁyutta-Nikāya*, xxxv., 197.)

"'I have constructed a well-planned *float* (bhisī),' so said the Exalted One. 'I have passed over, I have reached the further bank, after having overcome the torrent. There is no (further) use for a float.'" (*Suttanipātā*, 21.)

"As a man, after descending into a river, a turbid water with a rapid current, is borne along following the current—how will he be able to put others across? Even so how will a man, not having understood the Dhamma, and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?

"As one, having gone on board a *strong ship* (nāvam dalham), provided with oars and rudder, carries across in it many others, knowing the way to do it, and being expert and thoughtful, so also he who is accomplished, of a cultivated mind, learned, intrepid, makes others

[1] It could be objected here that the raft ought to have been left on the bank for the use of those who might happen to travel in the opposite direction. But the idea, of course, is that such a travel from security to danger (Nirvana to Samsara), if possible at all, ought to be prevented.

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endowed with attention and assiduity understand it, knowing (it himself))." (*Suttanipāta*, 318-321, translated by Fausböll.)

"And when I had perceived the path *to go on board ship*, after having turned away from the ego, I perceived the supreme passage (titthaṃ uttamaṃ)" (words of a monk, *Theragātha* 766.)

"Be thou my *travelling-boat* (yāna-nāvā,), the firm one, in the ocean of existence; I shall cross over to the further shore of Birth, I shall cross through (this world) with its (devils and) Gods" (*Vessantarajātaka.*)

In a simile which appears but once, in *Saṃyutta-Nikāya* xlv., 4, but might also be alluded to in the *Dhammajātaka (Jātaka* No. 457*)*, the word *yāna* is used in the sense of 'carriage'. The purport of the passage is that, just as the Brāhmin Jānusoṇi (seen by Ānanda one morning) leaves Sāvatthi in a white carriage with white horses (Sāvatthiyā niyyāyantaṃ), even so the wise leave the world (niyyanti lokamhā) by means of the incomparable 'Ideal-chariot' (Brahma-yāna) of the Dharma. "This, O Ānanda," the Buddha says, "is a name of the noble eightfold path, 'Ideal-Chariot' *(Brahma-Yāna)*, or 'Doctrinal Chariot (*Dhamma-Yāna*), or 'Incomparable Triumph of Battle' (*Anuttaro Saṅgāma-Vijayo*)." In the *Jātaka* we have the passage "having ascended the strong chariot of Adhamma" (*Adhamma-yānaṃ dalhaṃ āruhitvā*) which reminds one of the passage of the 'strong ship' quoted above (*Yathāpi nāvaṃ dalhaṃ āruhitvā, Sutta—Nipāta,* 320). Adhamma 'unlawfulness, irreligion' is here a name of Devadatta, the Buddhist Judas Iscariot, in one of his former incarnations.

This is, so far as I can see, all the essential material furnished by the Pāli canon for the pre-history of our problem. To this from Brāhmanic literature the following may be added:

Kāṭhaka-Upaniṣad iii., 2, speaks of the Nāciketa fire as the means "of those who are anxious to cross over to the safe ('fearless') shore."

Çvetāçvatara-Upaniṣad i., 5, describes the Saṃsāra as "(the stream with) its water of five currents, impetuous and curved by its five-fold source, with its five-fold Prāṇa-wave," etc.[1]

Çvetāçvatara-Upaniṣad ii., 8, speaks of the Yoga (or the syllable Om) as the "*Brahman-raft* (*Brahmôḍupa*) by which the wise may cross over all the frightful torrents (currents)."

[1] Cf. *Itivuttaka* II., 10.

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Praçnopaniṣad, end: "For thou art our father who makest us cross over to the further shore beyond our ignorance."[1]

Maitrāyaṇa-Upaniṣad vi., 28: "Having, by means of the *Om-syllable-boat* (*Omkāra-plavena*), crossed over to the further shore of the *ākāśa* inside the heart." With this *Nṛsimhapūrvatāpinī-Upaniṣad* (v., 2) and similar texts may be compared where the syllable Om is called *tārakam* 'the float'.

In *Maitrāyaṇa-Upaniṣad* vii., 10, the Asuras are called *taryâ-bhighātinah* "warding off the boat," *i.e.*, "the knowledge of the Self which enables one to pass over the ocean of the Samsāra (*Rāmatīrtha*)."

Sannyāsa-Upaniṣad (Muktikā Collection), Çlokas 97-99: "Having taken refuge in *the ship of Non-Duality* (*Advaitam nāvam āçritya*), one may reach the state of him who is liberated (already) during his life time. . . . . Therefore the ascetics seeing the further shore (*pāra-darçinah*) avoid making Karman."[2]

Nāradaparivrājaka-Upaniṣad vii., end: "Thus, always mindful of *the float saving out of the world* (*saṁsāra-tārakaṁ tārakaṁ*), he who strives after emancipation may live as one (already) delivered at life-time."

Mahābhārata xii., 235 (236, 241),: "The wise man crosses the *stream* which cannot be braved (by the world), which is extremely difficult to be crossed, the dreadful one the waters of which are the five senses, the source of which is greed, the mud of which is wrath," and it adds (14–17) that creatures are carried along "by the *great water of Time* wherein there are, for aye, the whirlpools called years, the waves called months, the currents called seasons, the shrub and grass called fortnights, the swiftness called days and nights, the foam called shutting and opening the eyes, the terrible crocodile called love, *the ship* (*raft*)[3] *called scripture and sacrifice* (*veda-yajnaplavena*), the island called Dharma, the bustle called gain and pleasure, *the bank called liberation* of the truthful," etc.

Let us now turn to the beginnings of Mahāyāna.

More than half a millenium after the Buddha, and only a few decenniums before the rise of Mahāyāna proper, the great poet

[1] Cf. *Vessantarajataka*.

[2] Cf. The wording of *Suttanipata* 771; *navam sitva va paragu*.

[3] Or ships (rafts).

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Açvaghoṣa[1] makes the old Asita (the Buddhist Simeon) utter the following prophecy concerning the future Buddha (*Buddhacarita* i, 75):

"From the ocean of suffering on which is diffused the foam of sickness, old age being its wave, and death its fearful impetus, this (child) will save, through *the great boat of knowledge* (*jñānamahā-plavena*), the poor world carried along helplessly."

"Him who, having perceived the world sunk into the great flood of Samsāra and not finding the further shore, has determined to help it out." (xiii., 64)

"If I consider what I believed formerly, I cannot help laughing. How could I think of *crossing the river of existence by means of the doctrine of the heretics?*"[2]

And now we come to Mahāyāna as a system which was started about 194 A. D. by the famous Nāgārjuna. Its most sacred book (ascribed to the founder himself) is the *Perfection of Wisdom* (*Prajñāpāramitā*). And of this highly sacred work the passage held most sacred is:

"Great Mantra of the perfection of wisdom, the Mantra of great knowledge, the incomparable Mantra, the peerless Mantra appeasing all pain which runs as follows: O wisdom gone, gone; gone to the further shore; arrived at the further shore! Svāhā! (*Gate gate pāra-gate pāra-samgate bodhi svāhā*)."[3]

Here I terminate quotations, because nothing more is known to me which might be referred with some certainty to the origin of our terms, but with the certainty that time will disclose more instances of this kind.

Let us, now, successively discuss the various possibilities with the help of the material before us.

There is one fact which from the beginning narrows the limits of our discussion, and it is this—that in both Chinese as well as Tibetan the term *yāna* (in the compounds we are concerned with) is not rendered by 'passage,' 'road,' 'method,' but in either case by a word the common and original meaning of which is 'conveyance' and the like.[4] The question, then, is: which *kind* of conveyance? We have to decide between 'chariot' and 'ship'.

[1] Who is claimed by the Mahayanists as their first great Acarya.

[2] Page 11 of Huber's French translation (Paris, 1908) from the Chinese, (the Samskrit original being still missing) of *Sutralamkara* ascribed to Açvaghosa.

[3] Buddhist Samskrt does not quite agree with Panini.

[4] See Eitel, *Handbook of Chinese Buddhism*, under *Mahayana* (p. 90), and Sarat Chandra Das, *Tibetan-English Dictionary*, under theg-pa I (p. 585).

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The meaning 'chariot,' 'carriage,' or 'cart' is favored by several data. First, the word *yāna* evidently does not occur in the *Piṭakas* (nor in the *Upaniṣads*) in the sense of 'ship'. Secondly, it does occur in the sense of 'chariot,' and that exactly in the combination wanted, *viz.*, Dhamma-yāna. Thirdly, in the *Saddharmapuṇḍarīka*, and that in one of those portions declared pre-Mahāyānistic by Professor Kern, *viz.*, the third chapter, the three yānas (see below) are compared with three carts yoked with deer, goats, and bullocks respectively.

But our two terms have originated among the Mahāyānists whose sacred language was Samskṛt, not Pāli, and in Samskṛt the usual words for 'ship,' *the meaning being clear*, are *yāna* and *pravahaṇa*.[1] I have not found any ancient instances of this use of *yāna*, yet *Ratnāvalī* (4th act, *yāna-bhaṅga, vāhana-bhaṅga*) and *Bhāgavata Purāṇa* (iii., 14, 17, *jala-yāna*) may be taken into account, the more so if we consider the small elbow-room of our word (owing to the mentioned restriction of use) and also that ships have ever since played but a small part in Indian literature. Yāna (like vāhana) means 'vehicle,' and being applied to all sorts of carriages (from the ordinary freight-waggon to the aërial chariot), to litters, and even to riding-beasts, we have no right to doubt that it was not also, just as vāhana, from an ancient time applied to water-vehicles where there was the opportunity. Again, *Saddharmapuṇḍarīka* seems to be of little consequence here, for two reasons. The fact that our chapter not only pre-supposes the doctrine of the *three* yānas, which is impossible except as a product of Mahāyāna[2], but goes even so far as to proclaim that the three yānas are in reality but one, because, after all, everybody has to become a Bodhisattva in course of time, apparently shows that this work belongs to a comparatively advanced stage of Mahāyānist thought. Secondly, yāna 'vehicle' is naturally applied here in the sense of 'cart,' because this was the meaning suggested by the simile of the burning house from which the father could, of course, save his three classes of children

[1] Apte, *English-Samskrit Dictionary, sub voce.*

[2] Because it has no place for the historical Buddha who, according to Pali Buddhism, is neither a Pratyekabuddha nor (any longer) a Bodhisattva or Śravaka, but belongs to a fourth category different from these, *viz.*, the Samyaksambuddhas. The Triyana is attributed, by Sarat Chandra Das, to the intrusion of the trinitarian tendency into Mahayanism.

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only by carts, not by ships. However, the similarity to our Pāli passage is remarkable, because the world is a burning house also in Pāli Buddhism.[1]

On the other hand, the evidence for 'ship' is very strong, and there is nothing at all telling against it except perhaps the coincidence just dealt with. The simile of the chariot cannot have been generally known, but that of the ship certainly was, and it is noticeable that we have just on the threshold of Mahāyāna the two most striking examples of it. Does not Avçaghoṣa's 'great ship of knowledge' look exactly like the prototype of the very term Mahāyāna? And does not 'the doctrine of the heretics' at once suggest the Hīnayāna, the followers of which are also called Tīrthikas (heretics) in many a Mahāyāna text, though *here* the word is applied to non-Buddhist and *possibly* at the same time to Buddhist sects different from that of our poet? And, last not least, are we not almost forced to believe that the holiest of Mantras, the Mantra of the Prajñāpāramitā, must have played some part in the introduction of our terms?

So, in all probability, 'ship' is the original meaning of *yāna* in Mahāyāna and Hīnayāna, but, since this is not *quite* certain, it will be safest to go on using the word 'vehicle,' which includes both ships and carriages. Maybe that this wide term was *intentionally* chosen *because* of its embracing all the various vehicles (raft, ship, chariot) which figured as metaphors of the Dharma.

As to *later* interpretations of yāna, they may be explained in various ways. For example, it would be easy to imagine that in mountainous countries like Nepāl (the home of *Saddharmapuṇḍarīka*) yāna came to lose its meaning 'ship' altogether. But at the bottom of these new interpretations there lies, I believe, the growing importance of the Bodhisattva idea and the optimism connected with it. The ancient idea of Nirvāṇa had practically ceased to exist.[2] In Mahāyāna the 'further shore' is no more the bosom of the Infinite, the indescribable highest goal, but a place of refuge for selfish Arhats; nor is the world any more an ocean of misery, but rather a nursery of Bodhisattvas.

[1] Cf., e.g., *Dhammapada*, 146.

[2] According to the Buddha's own prophesy (*Cullavagga* x. 1) that the true doctrine would last only for five hundred years.

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Necessarily, therefore, the simile of the ship came to be abandoned more and more, so that it is now almost absent in Mahāyāna literature. And doubtless this result was arrived at by the help of the doctrine of the Triyāna. According to this theory there are three yānas: the yāna of the Çrāvakas or laymen, the yāna of the Pratyekabuddhas or private saints, and the yāna of the Bodhisattvas or world-saviors. Now, at least in the case of the Çrāvakas who do not think of reaching any 'further shore,' it is meaningless to speak of a ship. From here, then, the meanings 'career,' 'method,' etc., may have spread.

It finally remains for us to determine the meaning of the adjectives *mahā* and *hīna* forming the first member of our double-term.

In a note on page ix. of Vol. xlix. (Part ii.) of his *Sacred Books of the East*, Max Müller says as follows:

"It would almost seem as if this popular and easy doctrine had secured to itself the name of Mahāyāna as meaning the Broad Way, in opposition to the Narrow Way, the Hīnayāna."

And similarly Paul Carus says[1]:

"Later Buddhists popularised Buddha's doctrines and made them accessible to the multitudes . . . They constructed, as they called it, a large vessel of salvation, the Mahāyāna, in which the multitudes would find room and could be safely carried over . . . Christianity is more than a Mahāyāna . . . it is a grand bridge, a Mahāsetu."

These interpretations are certainly wrong. For they rest on the presupposition that to those who introduced the terms, the Hīnayāna was the superior system, or at least equal in authority to the Mahāyāna. This, however, is by no means probable and is, indeed, contradicted by what we read in Tāranātha's *History of Buddhism in India*[2].

Another widely spread opinion is that the Mahāyāna was called so because of the enormous mass of its sacred literature, compared to which the Pāli canon was like a dwarf. This would agree with Tāranātha's report on the incredible literary activity of the early Māhāyānist teachers. But it is not certain.

By far the most plausible explanation is, to my opinion, the one given by Sarat Chandra Das on page 585 of his Dictionary:

[1] *Gospel of Buddha*, page ix. I am indebted to Mr. J. van Manen for this reference, as also for having called my intention to the interesting article on *theg-pa* in Sarat Chandra Das's Dictionary.

[2] German translation (from the Tibetan) by Anton Schiefner, p. 61-64. When the Mahayana began to spread, the orthodox said that it was not the word of the Buddha.

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"As the Bodhisattvas are beings who have voluntarily and indefinitely delayed their own absorption into Nirvâṇa for the sake of helping forwards others on the path of deliverance, so much the greater and more noble and beneficent is a system deemed which has included such principles as part of itself than that of the Hînayâna or Lesser Vehicle, which is destitute of the idea. The Mahâyâna in all other respects, likewise, is a more elaborate and intricate method of advance and therefore is, Buddhistically[1], considered the higher and better; while the Hînayâna is held to be as crude and unsophisticated as it is frankly selfish."

This is also in harmony with the meaning of *hîna* which is 'inferior,' not 'small,' though the latter interpretation seems to be possible (or necessary ?) with the Chinese and Tibetan rendering. Perhaps *hîna*, by leaning upon *kṣudra* and *alpa* (both of which mean 'inferior,' 'insufficient,' as well as 'small,') was later on interpreted in the latter sense and thus became finally acceptable to the Hînayânists themselves[2] who would otherwise, of course, have rejected the designation. For it appears from the reports of Chinese travellers that the name was recognised in India.

There is still another interesting problem connected with our subject, but I can only call attention to it, because it requires a special paper and more material than is at present available. I mean the question already alluded to whether Hînayâna was at the beginning perhaps a collective term for all the religious systems and sects (Buddhist, Brâhmanic, Jaina, etc.) that did not teach the Bodhisattva ideal. As a mere hypothesis I offer the opinion that this was so[3] and that it was only in course of time, with the growing heat of controversy and intolerance[4], that non-Buddhistic thought was no longer held worthy of being called a *yâna* or vehicle of deliverance.

DR. F. OTTO SCHRÂDER.

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[1] Should be: Mahayanistically.

[2] As the smaller party. Here also the idea of the selected few may have come in.

[3] In conformity with the great tolerance of ancient Buddhism.

[4] Literature tells us of numberless dialectic battles between the great Acaryas of the various parties.

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SERAT DEVARUTJI.

A POEM IN WHICH IS RELATED HOW VRKODARA WAS INSTRUCTED ABOUT THE PURE LIFE.

I. Introduction.

WHEN I visited the island of Java some five years ago in the interests of theosophical work I was fortunate enough to secure a few native manuscripts—Javanese, Malay and Arabic—which on my return I deposited in the Dutch Sectional Library[1]. Until now no opportunity has presented itself to determine the contents and value of these manuscripts, though I am inclined to think that they will not prove to contain anything of special worth or not yet known to orientalists. One of them however specially attracted my attention on account of some very picturesque colored illustrations which it contains and consequently I made enquiries as to its contents. It proved to be the *Sĕrat Devarutji*, and my Javanologue friends told me that its contents were not only curious and of great interest from the theosophical point of view, but as yet untranslated into any European language. At my request one of our Javanese members, a good scholar in his own language, Raden Mas Suryâ Prânâtâ, translated the book into Dutch, after which the whole translation was revised by our friend Mr. D. van Hinloopen Labberton, he too being an expert in Javanese. This translation was then annotated by numerous glosses and explanations, both regarding its language and its contents, by both these gentlemen. I may add that we found that the book itself has been printed for the use of Javanese readers, though without any attempt at critical and scientific editing; and it is from this printed edition that the translation has been made. The original poem was written in Kawi, an old form of the Javanese language, but our copies were in modern Javanese, translated from the original, as the title indicated, by Mas Ngabehi Krâmâprawirâ. It proved to be exceedingly difficult to understand and render in its second or didactic part, and the final translation arrived at cannot be considered in all places completely satisfactory in all details. However,

[1] A pleasing detail was that half of these were offered to me by my Magang, (half secretary, half servant) who presented me on my departure with his family's manuscripts, then in the keeping of one of his brothers.

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